

Cœlestinus. 103e

A

Conversation in Heaven,
Quickened and Assisted,

WITH

DISCOVERIES

Of Things in the

Heavenly World.

And some RELATIONS of the
VIEWS and JOYS

That have been granted unto Several
Persons in the Confines of it.

Introduced by AGATHANGELUS, Or, An
Essay on the Ministry of the Holy
ANGELS.

And Recommended unto the People of GOD, by the
very Reverend,

Dr. INCREASE MATHER;

Waiting in the Daily Expectation of his Departure
to that Glorious World.

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998

T O

my most honoured Friend,

Mr. Thomas Hollis,

Merchant, in L O N D O N.

S I R,



YOU have been long *Taught of GOD*,
 That they whom our Great SA-
 VIOUR will One Day *Receive to*
the Glory of GOD in the Heav-
 enly Places, ought upon the *Terms*
 which Qualify them for that
Glorious Inheritance, now to *Receive One ano-*
ther with the Regards due to the Heirs of
 that Eternal Blessedness. And the Light of
 this Generous Principle Operating in you,
 hath long *Shone forth before Men*, at such a
 rate, and produced such *Good Works*, that
 they have reason to *Glorify your Father who*
is in Heaven.

ii The DEDICATION.

I know, Sir, You take it for granted, All *Good Subjects and Good Neighbours*, even all they by whom *Humane Society* is not Endangered or Damnified, have a Right unto the Benefits of *Humane Society*, and ought forever to be admitted unto the Undisturbed Enjoyment of them; The Wicked Method of *Compelling Men to come in*, and *Subscribe Forms*, and *Practise Rites* of Religion, while their *Conscience* is not satisfied, that they are what the Great GOD calls them to; this is a *Mo-ther of Abominations*, and the World can see no Peace, but be a perpetual *Aceldama*, until this profane and *Raging Folly* be Abhorred and Renounced, and become as it ever deserves to be, universally Abominable.

AND, tho' we cannot without a *Sinful De-filement* receive to that *Communion* in which the *Children of GOD* are to be distinguished with us, many whom yet it would be a Sin for us to *Persecute*, and we may not Embrace as our *Brethren in CHRIST*, those who are *without CHRIST*, or set up a *CHRIST*, which is an *Idol*, and what the Gospel knows not; but our *Brotherly Kindness* is to be more Cou-fined than our *Charity*; yet even here, our *Feet* are to stand in such a *Large Place*, as to come into a most *Brotherly Union* with all those concerning whom it is our Duty to *Think*, That the GOD of all Grace has begun His *Good Work* in them, and that they *Fear GOD* and

The DEDICATION. iii

and Work Righteousness, and are United to a Glorious CHRIST, and are Accepted of Him ; And this, notwithstanding Different Sentiments in Religion among them.

SIR, You will not Complain of it, as an Injury done you, if I do in a very public Manner, and upon the Occasion of a *Dedication* to YOU, bespeak a Concurrence with me, in these Two Perswasions.

THE First ; ‘ That for the Things which our SAVIOUR has appointed in His Church only for *Spiritual Purposes*, to be applied to Indirect Purposes of *Civil Policies* and Interests, which anon terminate only in Establishing a *Clergy* that will Encourage a *Lifeless Religion* and an *Irreligious Life*, is a Prostitution of those Holy Things, to be had in Everlasting Detestation.

THE Next ; ‘ That a *Church*, which makes *Terms of Communion* very different from the *Terms of Salvation*, and excludes from any *Means of Salvation*, or any due Expressions of a *Christian Brotherhood*, those whom our SAVIOUR has obliged us to acknowledge as *Joint-Heirs with them of Everlasting Life*, is guilty of an Iniquity, against which all Good Men ought to bear a Testimony.

THERE

iv The DEDICATION.

THERE are Hundreds of Thousands, who are come into these Perswasions; and the Number of these True ELEUTHERIANS will every Day increase *as the Day approaches,* and Great will be the Army of them who Publish them. The Thoughts now lye as an *Aurum Fulminans*, in the Souls of many Myriads, and will anon break forth into Surprizing Revolutions: And Contempt and Pity will become the Portion of the Narrow Souls that will not come into them.

THE Glorious GOD will *shake not only Earth, but also Heaven, that those things which cannot be shaken may remain.* There are some Excellent Things which cannot be shaken, but the more they are Studied and the Wiser and the Better they are who Study them, the more they will be approved of. Such are the MAXIMS of the Everlasting Gospel, which are summed up in those Three Points.

‘THAT the One GOD, who is the FATHER and the SON and the HOLY SPIRIT, is forever to be Adored as our GOD, and Acknowledged in all our Ways.

‘THAT a Glorious CHRIST, who is the Eternal and Almighty SON of GOD, Incarnate and Enthroned in our JESUS, is the Redeemer, who has made Himself a Sacrifice for us, and on whom we are to trust for our Deliverance from all the Miseries which

The DEDICATION.

‘ which our Fall from GOD has brought up;
‘ on us.

‘ *THAT* our Good-Will towards Men should
‘ be such, as to do unto them, what we would
‘ have them to do unto us.

*THE Foundation of GOD is in these Holy
Mountains ; And indeed for a Good Coa-
lescence among them who may claim to be
called, The People of GOD, it may be affirmed,
Other Foundation can no Man lay.*

GOD will One Day, bring His People to
shake hands with one another on these Evan-
gelical MAXIMS, and keep *Lesser Points* in
a due Subordination to them. SOCIETIES
will be formed for the Propagation of these
Indisputable MAXIMS ; which will have
GOD wondrously *present* with them. And
He will go on to *Shake all Nations*, and *Overt-
urn, Overturn, Overturn* ; and multiply the
Distresses of the Nations, till they *Come to
This* : And the CHRIST of GOD, even the
CHRIST who is GOD, be made the *Only
Foundation*.

THE Poor Churches of *New-England* are
Come to This ! ——— If you should hear of
Churches wherein you might see a Godly
Baptist, and *Congregational*, and *Presbyterian*,
and *Episcopalian*, and *Lutheran* as well as
Calvinist,

Calvinist, all sitting down together at the same Table of the LORD, (*which the Eyes that are now writing, have seen!*) Lovingly bearing with one anothers *Different Sentiments* in Religion, and ready to receive all that have the Credible Symptoms of PIETY upon them, and neither maintain *Heresies* nor indulge *Practices* that are inconsistent with it; I make no doubt, that you would say, *Come into their Secret, O my Soul; unto their Assemblies, mine Honour, thou shalt be United:* As I make no doubt, that Satan and the Powers that Militate for him, will do all that the *Powers of Darkneß* can do, for the Disturbing of them.

SIR, I can shew you a Country full of such *Reformed Churches*; without writing a Romance of an *'Utopia*. NEW-ENGLAND has in it more than twice Seven times Seven such *Golden Candlesticks!*

'TIS this, I suppose, that has recommended this Country so much unto your Esteem, that you have been to it, the *Greatest Benefactor* it has ever had, since the brave Men, who first Planted it, buried their fair Estates in the Foundation of it. You have particularly demonstrated, That you have *Loved our Nation*, by the Considerable Things you have done for that *Nursery of Learning*, from which we expect the Supply for the Synagogues.

The DEDICATION. vii

goggles of GOD in the Land; and for which you have done much more than was ever done in that Way, by the Greatest Benefactor it ever had in the World.

YOU would be displeased, if I should Attempt with a *loud Voice* to amplify upon the *Exceeding Riches of Liberality*, with which you are *laying up Good Bills of Exchange for the Time to come*, and Bespeaking and Securing a Reception into *Everlasting Habitations*.

'TWIL be enough, if I Suggest unto your *Pure Mind*, this One Encouragement, That you will have the Consolation of being a sort of *Grandfather* unto the Numbers of Souls, which will be *New-Born unto GOD* by the Ministry of them unto whose Institution you have with an Uncommon Bounty Contributed.

OF the *Thanks* which are therefore due unto you, I am willing to pay *my Part*, in this Public Remembrance of your Goodness; in which also I do not forget my own Singular share of Obligations.

BUT tho' the Churches of this Country be, what you know they are, in the *Faith and Order of the Gospel*, yet we have too many Unhappy Tokens upon us, which discover a Miserable Decay of that Real PIETY by which Men Live, and in which is the Life of
our

our Spirits. At the same time, we hear the Groans of the too few left Alive on your side of the Water, that *with you also*, the like Decay of Real PIETY, is become fearfully Epidemical. Alas, for the *sad Proofs* of it, which we perceive continually Multiplying! Verily, The *Dead Carcase* calls for a Descent of our Glorious Redeemer, with the *Eagles of Heaven*, to do suddenly [*And He will do suddenly!*] a Wonderful Thing in the World.

THE Sense of *This*, produced the Publication of the Treatise, which here has your Name inscribed on it, and is brought forth with Circumstances, which, if it had been proper to have Reported them, you would perhaps have judged somewhat *Remarkable*. If it may be Blessed of GOD, at all to assist you, and your Gracious Confort, in that *Heavenly Conversation* whereof you have already had so much Experience, and Quicken and Strengthen your Preparation for that *Heaven*, whereof you have long been the Holy *Candidates*; it will be no little Satisfaction to,

Sir,

**Your Fellow Traveller to that Glorious
World, And,**

Your most Obligated Friend & Servant,

Cotton Mather.

Agathangelus;

O R,

The Servant of GOD with
his GUARDIAN.

ACTS XXVII. 23.

*There stood by me this Night, the Angel of,
GOD, whose I am, and whom I Serve.*

BEHOLD the Character, Behold the
Privilege, of a Man whom the King
of Heaven *delights to honour.*

THE Man whom we first have in
View, was a Man, who was more Full of
CHRIST, and who did more Work for
CHRIST, than any Man that was in the
World. In *Graces* as well as in *Labours*, he was
more Abundant than all that the People who
were disaffected unto him, set up for a Com-
petition of Merit with him. The World

B

continually

continually Persecuted him with more Malignity, than any Man breathing on the Face of the Earth. By their Persecutions he was driven to Cross the Water ; But the *Ship* that was bound for *Rome* did, as we have seen, and *we shall see*, a *Church* to do, suffer a *Shipwreck*. This Excellent Minister of GOD, when others Forsook him and Abus'd him, had One, a *Physician*, that stood by him, and stuck to him, and accompanied him in his Troubles. 'Tis the Pen of that *Beloved Physician* that has given us the History of his Troubles. And it reports this Passage among the rest. In the Approach of the *Shipwreck*, the Servant of GOD, who was forever a Blessing to all concerned with him, obtains from Heaven, the Lives of the People aboard ; yea, tho' they were a Murderous Crew, and such as he expected nothing but bad Usage from.

A bright Messenger from Heaven, made the Man of GOD sensible, That a Remarkable Safety should be granted unto him, and therefore unto all the Company with Him. He makes a Relation of This unto the Company to encourage them in the Extremity of Distress that was now upon them. In this Relation, there are many Things Observable. But we have especially Two Things to be Observed, in the Clauses now before us. First ; The *Spirit* and the *Design* of a Good Man. He can say of the Great GOD, He is the GOD whose I am, and whom I Serve.

But

But O Paul, Was not a Glorious CHRIST, the GOD whom thou didst pay this Respect unto? There can be no doubt of This. One so Affected, so Devoted unto a CHRIST, and such an *Insatiable Admirer* of Him, as GOD manifest in the *Flesh*, and the very ALL of the Christian, must intend of His CHRIST, what a Brother of his once did Express to him; *Thou art my Lord, and my GOD.* Secondly; The Favour that Heaven grants unto such a Good Man. *Highly Favoured of the Lord*, he may say, *The Angel of GOD stood by me.* The Angels are very ready to befriend him, ready to relieve him. And tho' the *Angelical Descents* unto him, should not be so *Visible* as what was unto Paul, yet they are still as *Operative*, and as *Efficacious*.

MY DOCTRINE shall be such, that in your Entertaining of it, you may like the Patriarchs of old, entertain the *Angels of GOD.* It is,

THAT when the Great GOD our SAVIOUR, has brought us to be His and Serve Him, the Good ANGELS of that Glorious GOD, will many ways be Serviceable to us; will do us Good Offices that may be wondered at.

WE have Two very Great Things now before us.

B 2

I. WE

I. WE are to Hear our Duty. But Oh ! may we be the *Doers* as well as the *Hearers* of the Word ! This, O Man, is *The Good Thing*, and the Sum of what the Lord thy GOD, who is *the Good One*, has required of thee : Even to be *His*, and *Serve Him* ; and be able to say concerning a Glorious CHRIST, *He is the GOD, whose I am, and whom I Serve*. If we do not own our SAVIOUR, as being Very GOD, of One *Essence* with the FATHER and SPIRIT, what are we better than the *Mahometan Infidels* ? But since He is GOD, We must become *His*, and *Serve Him* as our GOD. Our Homage is paid unto the FATHER and the SON and the SPIRIT, in our doing so. 'Tis a Thing which carries all PIETY in it : All the *Things that accompany Salvation* are Contained and Comprised in it.

First ; Of GOD our SAVIOUR, we must come to say, *I am His*. This is the Language of Christianity ; Rom. XIV. 8. *Whether we Live or Dye, we are the Lord's*. Indeed all *Things* do belong unto Him. He is, *The Heir of all Things* : And He is, *The Lord of all*. But then, we are to become *His*, by a more Active Compliance of our Minds with certain *Demands* of His concerning us : On those *Demands*, and on such Accounts, we must prostrate ourselves before GOD our SAVIOUR, with such Terms as those ; Psal. CXIX. 94. *Lord, I am Thine, save me !*

Particularly,

First ; IT

First. IT is Demanded of us, That we own the *Right*, which GOD our SAVIOUR has to claim us for *His own*. Attend unto the most Reasonable *Recognitions* that ever were made among the Children of Men!

OUR SAVIOUR claims us, by a *Right of Donation*. Thus has He made His claim; Joh. XVII. 8. *Thine they were, and thou gavest them to me*. He claims us again, by a *Right of Creation*. So is the Claim stated; Psal. C.3: *He has made us, and not we our selves; we are His People*. He claims us once more, by a *Right of Redemption*. So is the Claim stated; 1 Cor. VI. 19. *Ye are not your own; for ye are bought with a price*. But may He not claim the *Right of a Benefactor*, too, from the Numerous and Ponderous *Benefits*, which He is daily heaping upon us? This Claim is thus urged; Rom. XII. 1. *I beseech you by the mercies of GOD, present your Bodies a living Sacrifice unto Him*. Now, O most obliged one; Recognize all this *Right of GOD thy SAVIOUR* to thee. Say, 'O my GOD, and my SAVIOUR; The Eternal FATHER has given me unto thee; And, now I give myself unto thee. Thou hast made me for thy self, and endued me with all my Faculties: It is fit that I should be for Thee alone. Thou hast Ransomed me out of the Miseries into which I had thrown my self by my Sin; It is fit that I should be always abounding in the Work of such a Lord. O my GOD, I Live upon thy Goodness; it is infinitely Reasonable

reasonable that I should live unto thy *Glory*.

Secondly. IT is Demanded of us, That we fall in with the *Chief End of Man*; the Great **END** whereupon **GOD** our SAVIOUR has done all that He has done for us; And chuse to be for no other **END** but *That*. What is the Great **END** upon which our *Being* has been given us, and so many Things have been done for our Welfare? We have it so declared; *Isai. XLIII. 21. This People have I formed for my self, they shall shew forth my praise.* The Great **END** of all that is done for us, is, That the Blessed **GOD** may have *Creatures to know Him, to Love Him, to Delight in Him*; And that the Blessed **GOD** may have the *Delight* of seeing Himself *Ador'd and Enjoy'd* by the Works of His Hands. Now, Approve this Great **END**, Embrace this Great **END**, Allow of no **END** but what shall be subordinate and subservient unto This. "O my **GOD**, Thou hast assigned This for my *Chief END*, That I should Glorify Thee with agreeable and perpetual *Acknowledgments*. "Oh! Let me do it! And let me not be lost in any *Inferiour Purposes*. But then, O Christian, Remember, That a Glorious **CHRIST** is thus to be thy *Chief END*. Unto Him *Immediately* are to be paid the Regards of thy Soul. Upon Him *Immediately* the Eye of thy Soul in the Aims of it is to be directed. It is in and by having a **CHRIST** for our *Life*, that we *Live unto GOD*.

Thirdly.

Thirdly. IT is Demanded of us, That we do in the *Covenant of Grace*, first *Accept* of GOD our SAVIOUR, for *ours*; and then *Resign our selves* unto Him, with a Desire to be *His*. When we become the Lords, it must be in the Way of His *Covenant*. We read, Ezek. XVI. 8. *I entred into Covenant with thee saith the Lord GOD, and thou becamest mine.* There is a *Covenant*, between GOD the FATHER, and our SAVIOUR; wherein GOD our SAVIOUR becomes the *Head* of His People, and undertakes to *fulfil* for them and in them *all the Good Pleasure of His Goodness*; and make them *Righteous*, and make them *Holy*, and bring them to *all the Spiritual Blessings in the Heavenly Places*. Now, Consent, O Gospellized Ones, Consent unto this; And say, 'O my SAVIOUR, Do thou take me in 'among those whom thou art an *Undertaker* 'for. Do for me, all that thou dost for thy 'Chosen People. Thus do you come into the *Covenant of Grace*, and become the Lords. But at the same time, each of the *Three Persons* in the Glorious GOD, is to be Received with us, as our GOD: GOD the FATHER Ordering our Blessedness; GOD the SON Purchasing our Blessedness; GOD the SPIRIT Applying our Blessedness: All the *Attributes* and *Perfections* of the Glorious GOD, as concerned and conspiring for it. Hereupon there must follow a *Restipulation*. There must be some *Return* made unto GOD our SAVIOUR. The *Return* indeed is a very poor one, a very small one;

one; But we can make no Better. We must Return *our selves* unto our GOD; *Yield our selves unto the Lord*; and say, *My Beloved One is mine*; and now I am His: O let me be *so forevermore*. We must make a *surrender* of our selves, our *Spirits*, our *Bodies*, yea, of *All* that we have, unto our GOD; and be desirous, *That all may be Employ'd for Him, and not for Another*. Thus we become the Lord's.

But Secondly; OF GOD our SAVIOUR, we must now go on to This; *I Serve Him*. We must become, the Sincere, Lively, Constant *Servants* of the Glorious Lord. Becoming *His*, we must become Studious, that He may have Service from us. Indeed He needs none of our Service. No, A Man cannot be *profitable unto GOD*. But when all, the very Best of us, have done their very Best, they must yet Confess, *We are unprofitable Servants*. Nevertheless, it becomes us all to be sensible of the *Indissoluble Bonds* that lie upon us for it; and come into that Resolution; Psal. CXVI. 16. *Truly, O Lord, I am thy Servant, I am thy Servant*. We will now put the Resolution into the *Strains of Devotion*, which, Happy are you, O my Hearers, Happy are you, if you may this moment come into.

First; WE must Resolve this; *I do Renounce, I will Abhor, the Service of Idols, which I have heretofore been Enslav'd unto*. Our SAVIOUR has told us; Matth. VI. 24. *Ye cannot Serve GOD and Mammon*. Even so; We

We cannot *serve* GOD and *serve* Satan ; cannot *serve* GOD and *serve* diverse Lusts : We must be *Turned from Vile Idols*, if we would *Serve the Living GOD*. This then, is what we must come unto ; ‘ O my GOD and SAVIOUR, I will not Humour the Appetites of my *Flesh* with any thing thou hast forbidden to me. I will not follow the *Course of this World*, in any thing that thou allowest not. I will not Gratify the Devil, when he Tempts me to Things which thou wilt be offended at.

Secondly ; BINDING ourselves to the *Service* of GOD our SAVIOUR, as with Firm *Instruments* never to be forgotten, we must Resolve this ; *I will seek and strive to Acquit myself in all points, as it becomes a Servant of GOD*. We must as it were Sign an *Indenture*, by uttering unto GOD our SAVIOUR, the *Full Purpose of our Heart*, That we will *Serve* Him as long as we Live ; and that to *Serve* Him shall be the Main Business of our Life. Having done this, Then to Acquit ourselves as it becomes the *Servants* of GOD, there are these Things to be done. We must Labour to *know* the *Will* of our GOD ; and yield an entire Obedience to it. We must contrive what we may do for the *Name* of our GOD, His *Kingdom* and *Interest*. We must be always *Contented* with whatever Condition our GOD shall please to Order for us. This, this is what we must come unto. ‘ O my GOD and SAVIOUR, I am
thy

one ; But we can make no Better. We must Return *our selves* unto our GOD ; *Yield our selves unto the Lord* ; and say, *My Beloved One is mine ; and now I am His : O let me be so forevermore.* We must make a *surrender* of our selves, our *Spirits*, our *Bodies*, yea, of *All* that we have, unto our GOD ; and be desirous, *That all may be Employ'd for Him, and not for Another.* Thus we become the Lord's.

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thy

'thy Servant; and I will be continually
 'waiting on thee for Understanding, that I
 'may know thy Testimonies. I am thy Servant,
 'and I will count thy Precepts concerning all
 'things to be Right, and none of thy Command-
 'ments grievous to me. I am thy Servant,
 'and I will be Zealous of Good Works, and
 'never be easy but when I am Rendering or
 'Procuring of some Honour to thee. I am
 'thy Servant, and I will never Complain,
 'that thou art an Hard Master to me; Thy
 'Wisdom shall determine all my Circumstan-
 'ces, and my Will shall be swallow'd up in
 'Thine, when thou dost perform the Thing
 'that is appointed for me.

'TIS by such a Proceeding, that we may
 arrive unto the Felicity of being able to say,
The Great GOD my SAVIOUR is He, whose I
am, and whom I Serve. And methinks, the
 very Description of such Religion, should be
 enough to Conquer and Ravish our Hearts
 into a Compliance with it. Certainly, Our
 GOD and SAVIOUR is infinitely Worthy of
 it, that we should be *His, and Serve Him.*
 The most Glorious Angel in Heaven, counts
 it His Highest Glory, that He may say of
 our GOD, *I am His, and I Serve Him.* And
 shall not we aspire after such a Dignity, to
 which we have, Oh! what a marvellous In-
 vitation! If we are not *His*, whose then shall
 we be? If we do not *serve Him*, whom shall
 we *serve*? Justly did they say of old; Joh.
 VI. 68. *Lord, unto whom shall we go? Thou hast*
the

the words of Eternal Life. And justly may we say, 'Lord, Whose can we be, but *His*, 'to whom we are beholden for all that we 'are? Lord, whom should we *serve*, but 'Him, from whom we have all that we have? A *Dedication* to GOD, how notably does it ennoble the Persons that have it upon them! The Noblest Thing that can be said of any Man, is, That he is a *Man of God*. Can any thing be so *Honourable*, as to be a *Favourite* of that Lord, who is a *Great King*, and whose *Kingdom* ruleth over all! Verily, we are *Lords*, when we are the *LORD's*; We sit upon a *Throne* in our *serving* of Him. Can any thing be so *pleasurable*, as for a Man to feel GOD *possessing* of him, and see GOD *employing* of him! Verily, we *enter into the joy* of our Lord, when we are His *Good & Faithful Servants*. How can the most *Rebellious Hearts*, do any other than fall down before the *Glorious One*, and say, *Lord, make me Thine; Lord, Help me to serve thee, all my Days!*

BUT that no *Consideration* to move us unto this *PIETY* may be omitted, we will add, Can any thing be so *profitable*? It was a gross Assertion of impious Men; Mal. III. 14. *It is in vain to serve God, and what profit is it, that we walk before Him? What profit? Why, if we are His, most certainly He will be ours! If we serve Him, He will save us. And is not this profit enough? What profit! Why, if we are His, and serve Him, all His Exceeding Great & Precious Promises become our Portion;*

Portion; The *Godliness* has the *Promise* both of the *Life that now is*, and of the *Life that is to come*. And is not this *profit* enough? In fine, *Hear this, O all ye People every one of you; All Things are Yours*, when once you become *the Lord's*. To them who have given themselves to our GOD and SAVIOUR, we find it said, 1 Cor. III. 22. *All Things are yours*. All Things will be your *Servants*, when once you come to *serve the Lord*. Of them who are at work for our GOD and SAVIOUR, we find it said, Rom. VIII. 28. *All things shall work together for our Good*.

BUT of this I am now going to give you a Demonstration, which will have *marvellous Things without Number* in it.

II. A wondrous *Blessing* is now to be proclaimed and expected for them who thus do their Duty. O Believer, when a Glorious CHRIST has brought thee to be *His* and *serve Him*, His ANGELS will be *Thine*, & will many ways be *serviceable* to thee. Strange *Services* the *Angels* of GOD will do for the *Servants* of GOD.

IT is a Thing beyond all Question, That among *Rational Beings*, there are some which are *Invisible* to Humane sight; *Spirits* belonging to an Heavenly World, who are called, ANGELS, in the Book of our GOD, because they are *sent* and *us'd* by Him, for the Good of His People in the World. Tho' these *Angels* are *Invisible* to us, while we have no other

other *Organs* but our present *Eyes* to see withal, yet their *Existence* is altogether Indisputable. The *Scriptures of Truth* have more than Two Hundred times over mentioned these *Angels* of GOD. The *Apparitions* of these *Angels* have been frequent, Notorious, Conspicuous *Discoveries* of them. The Things done by these *Angels*, in Persons under the Inspirations and Agitations of the *Prophetic Spirit* have compelled the Children of Men thousands of times to be sensible of them. Among ourselves, we have seen most *Incontestible Proofs* of *Evil Angels*: And if we prove, that there are *Evil Ones*, there needs no more to prove, that there are *Good Ones* too.

THE *Number* of these Good *Angels*, 'tis altogether unknown to us. This we are sure of; There are *Thousands of Thousands*, yea, *Myriads of Myriads* of them; And an *Innumerable Company*. This we are sure of; The *Heavenly Host* has a *Multitude* belonging to it; Yea, There is *no Number of the Armies*. One Prophet of GOD may have as many to assist him, as would cover a *Mountain*.

THE *Power* of these Good *Angels*, 'tis what cannot without Amazement be thought upon. They are *Mighty Angels*. How able are they to manage and apply all the *Elements*; to make *Thunders* and *Lightnings*, and *Earthquakes*! What shakes and shocks are they able to give unto all that stands in their way,

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and set the whole *Earth* a trembling ! One of them can cut off an Army of more than *One Hundred and Fourscore Thousand Men*, more easily than a Man could kill so many *Caterpillars*.

THERE is an Incomparable Order among these *Angels* of our GOD. It is not for us to say, What the Order is: *Dionysian Visionaries* tell us nothing to be relied upon. 'Tis a *Vain Mind*, that would be *wise above what is Written*, in the Oracles of GOD. But this we are certain of; These Good *Angels* are, *The Angels of GOD*. There is a most perfect *Consecration* to GOD upon them. And our Enthroned JESUS is that GOD, of whom they now say, *His we are, and Him we serve*. Of HIM we read, 1 Pet. III. 22. *He is gone into Heaven, and is on the Right Hand of GOD, Angels being made subject unto Him*. That *Man upon the Throne*, is the GOD, at whose Word, these *Living Things* come and go, and move the *Wheels*, in the Turns that are made among the Children of Men. *What a King of Kings art thou, O our SAVIOUR; Who hast Millions of Servants, the least whereof is greater than the Greatest King upon Earth!* Yea, *The Greatest King upon Earth is but a Worm, or a Moth, before the least Centinel in thy Cælestial Armies*. But now, 'O ye *Angels* that *Excell in Strength*, whose are you, and whom do you serve? You do the *Commandments of GOD our SAVIOUR*. You Harken to the *Voice of His Word*: You do strange Things, that

‘that so the Voice of His Word may be hearken’d
 ‘to. We will now *Hearken* to what we find
 in that *Word*, concerning the Things done by
 the *Host of Heaven*, who are *Worshipping* of
 our SAVIOUR there.

First ; WHEN a Man comes heartily to say
 unto GOD our SAVIOUR, *His I am, and Him*
I serve, there are precious Resentments of it
 among the *Angels* who also are *His and serve*
Him. Upon any ones first coming into these
 Dispositions of PIETY, ’tis quickly known
 among the *Angels* of GOD. The Tidings are
 quickly spread thro’ the Bright Regions ; ’Tis
 Published and Received with an admirable
 Satisfaction there ; *The Morning Stars do sing*
together, and the Sons of GOD shout for Joy
 upon it. We have had this Advice from
 Heaven ; Luk. XV. 10. *There is Joy in the*
presence of the Angels of GOD, over one Sinner
that Repenteth. It was an Ancient saying in
 the Church of GOD, *The Tears of Penitents*
are the Wine of Angels. Oh ! how can any
 of you resist such a Motive to *Repentance and*
Conversion ! Soul made for Eternity, By a
 Thorough *Conversion* to GOD come to say
 unto GOD thy SAVIOUR, Lord, *I am Thine,*
and I will serve thee ; It will presently pro-
 duce Triumphant Acclamations among the
Angels of GOD. It will be told in the *Golden*
Streets of the *Holy City* ; and Oh ! The *Conso-*
lations with which the Splendid Inhabitants
 of the *Mansions* there, will be filled upon it !
 But then, the *Affection*, the *Benignity*, hereupon.

Enkindled in the *Holy Ones* for these *Converts* of *Zion*; The *Servants*, who are the *Children* of *GOD*! They are *Good Angels*; They are *Full of Goodness*. And their *Goodness* *Extends* to Mankind in general, but especially to the *Saints*, that are the *Excellent in the Earth*, in whom they have a singular *Delight*. As *Angelical Men* go by that Rule, so do the *Angels* themselves; *To do Good unto all, especially unto the household of Faith*. Indeed, the *Elect* of *GOD*, may have a special share above other Men, in the kind *Aspect* of the *Angels* on them, so far as they may have the *Knowledge* of them, even before their *Conversion* to *GOD*. But after their *Conversion*, the *Benevolence* of the *Good Angels* to them, grows into a *Complacency* in them. The *Servants* of *GOD* our *SAVIOUR* are superlatively dear unto His *Angels*: The *Angels* look on them as their *Fellow-Servants*, their *Companions*, and their *Brethren*. Most of all, if a Man be after an uncommon manner set upon the *Service* of *GOD* our *SAVIOUR*; and with an uncommon measure of *Sanctity* and *Industry* sets himself to do such Things as *GOD* is to be served in; and his *Time* and *Strength* and *Thought* is wholly devoured in the *Zeal* of doing *Service* for *GOD*: A Man, who not only can say of *GOD* our *SAVIOUR*, *His I am, and Him I serve*, but also *Dedicates* his *All* unto the *Service* of *GOD*, and is full of *Projections* how to bring forth much of that *Fruit* whereby *GOD* may be glorified; full of *Projections*, how to

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Do Good, in all possible *Methods*, to all reach-
able *Objects*: Impatient of losing an *Hour*,
from the Grand Intention of *Doing something*
for GOD: One may well suppose, that the
Angels of GOD, will have a Kindness for
such a Man.

Secondly; AND now, the *Angels* of GOD
our SAVIOUR, have a *Charge* from Him, to
be *serviceable* many ways unto this Man; to
do for Him the *Good Offices* that always may
be, and one day will be, wondred at. Man,
Let GOD thy SAVIOUR hear thee saying,
Lord, I would be Thine, and serve thee: Thou
shalt then have that word fulfilled unto thee;
Psal. XCI. 11, 12. *He shall unto his Angels give*
a Charge concerning thee; That they in all thy ways
may have thee in their Custody. They like to tender
Nurses shall in both hands carry thee; Lest that thou
shouldest dash thy Foot against some hurtful stone.

OUR Blessed JESUS is He that has *pur-*
chased and *procured* the *services* of the *Angels*
for the *Servants* of GOD. Our Sin had exposed
us unto the tremendous Displeasure of GOD:
And on that score His *Holy Angels* were also
Displeased at us. But *Things in Heaven* have
been *Reconciled* by the *Cross* of our Blessed
JESUS: There is a *Reconciliation* of the *Angels*
in *Heaven* to *Men on Earth*, accomplished by
the *Blood* of our SAVIOUR. Upon the *Sin*
of Man, the *Angels* appear up in Arms against
us. The *Cherubim* took their flaming *Swords*
into their Hands. But the *Mystery* of GOD
manifest in Flesh, was no sooner *seen* of *Angels*,
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but they seem to say upon it ; *Well, since the Blood of the SON of GOD has made Atonement for the Sin of Man ; and GOD has restored sinful Man unto his Favour ; we will with pleasure do all the Good that we can unto him.*

AND now, 'tis, under the *Conduct* of the Blessed JESUS, that the *Angels* of GOD are now so Exhibited unto us ; Heb. I. 14. *Are they not all ministring spirits, that are sent forth to minister for them that shall be heirs of salvation ? Sent forth ; How ? Why ? By whom ?* In short, GOD our SAVIOUR signifies His Will unto His *Angels* ; He *Instructs* them ; He *Commands* them ; He *Charges* them to *Go forth*, and to do such and such *Services* for them that *Abide in His Love*. They are always upon the Wing to execute the Will of their Glorious Lord ; They *Go forth*, and fly down unto the *Services*.

But what are the *Services* ?

'TIS probable, That the *Favours* of GOD our SAVIOUR, even *Favours* of almost every sort, are frequently, commonly, generally dispensed unto us, by the Ministry of His *Angels*. The *Angels* of God are, as One expresses it, very *Capacious Wheels in the Clock of the World*. It may be, in very much of what is done by the Hand of our GOD in the World, His *Angels* are used as *Instruments*. And the Good Things done for the *Servants* of GOD in the World are convey'd very much by their
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Instrumentality. The Great Goodness which is Laid up for them that Fear GOD, is very much of it Laid out by the Agency of Good Angels concerned for them.

OF this we have sufficient Evidence; That the *Evil Angels*, are ever doing of mischiefs unto the Children of Men; and are *skilful to Destroy*. Now, we may be sure, That the *Good Angels* do Restrain the *Evil Ones*, and prevent many of the Mischiefs which they intend upon us. Child of GOD, The Angels being charged with thee, *Thou shalt victorious tread on the black Serpent and the Asp; the Dragon and Great Dragon thou shalt trample under foot.* This one Blessing has Ten Thousand in it! Ungrateful *Sadducee*, Discourage not our Gratitude unto our SAVIOUR, for our Deliverance from Thousands of Mischiefs, the *Devils* arm'd by our Sins, *desire to do unto us.* Who can reckon up the *Services* done for us, by the *Good Angels* laying Restraints upon the *Evil Ones*! Ah; What sad work would the *Devils* make with us, if the *Angels* did not lay Restraints upon them! And think you not, that the *Angels* lay the like Restraints on the Men, that have *Devils* impelling of them; the Men that are *Devils Incarnate*! Be sure they do.

'TIS a Comfortable, and a Memorable Passage; Psal. XXXIV. 7. *The Angel of the ETERNAL GOD Encampeth round about such as do fear Him, and He doth Extricate them from Straits.* Incomprehensible Preservations

vations, Incomprehensible Deliverances, Innumerable Succours are brought unto the Servants of GOD, by *Angels encamping round about* them. I call to Mind, that what goes just before is, *This poor Man made his cry, and him the ETERNAL GOD did hear ; yea, He delivered him from all of his perplexities.* Truly the Answers of our *Prayers*, 'tis by the Ministry of *Angels* that we have them often brought unto us. An *Angel* came to tell Captain *Cornelius*, That his *Prayers* were heard. An *Angel* may come to make us feel that our *Prayers* are heard, They Love to see the Children of GOD on their Knees pouring out their *Prayers* unto their GOD : Yea, they doubtless have some Esteem and Value for the Men, whom they see admitted unto so much Familiarity with their Glorious Lord. They Love to bring unto the Children of GOD, the *Blessings* which their Importunities have gained, when they have poured out their *Souls* unto their GOD. May we not say, they are glad, and with Rejoycing bring them the *Sheaves*, of the *Harvest*, for which they have sown in *Tears*.

WE may come to yet a little more Particularity,

First ; IN their *Temporal Concerns*, who can tell, how Helpful the *Angels* of GOD our SAVIOUR may be to Them, who are His and Serve Him ! When a *Paul* is in a *Storm*, an *Angel* of GOD stands by him, to keep him from Sinking. O *Thou afflicted tossed with Tempests ;*

pests ; who can tell, what Reliefs the *Angels* of GOD may bring thee, under and against thy *Afflictions* ! When the *Angel of the Lord* encamps round about them that fear Him ; the next News is, They that seek the Lord shall want nothing that is good for them. O Servant of GOD, Art thou afraid of *Wants*, of *Straits*, of *Difficulties* ? The *Angels* who poured down at least 250000 Bushels of *Manna* day by day unto the Followers of GOD in the Wilderness ; The *Angel* that brought Meat unto the Prophet ; The *Angel* that shewed *Hagar* and her Son, how to supply themselves : Who can tell, what Services they may do for thee ! Art thou in Danger by *Sicknesses* ? The *Angel* who strengthened the feeble *Daniel* ; The *Angel* who Impregnated the Waters of *Berthesda*, with such Sanative and Balsamic Vertues ; who can tell, what Services they may do for thee ! Art thou in Danger from *Enemies* ? The *Angel* who rescued *Jacob* from *Laban*, and from *Esau* ; The *Angel* who fetch'd *Peter* out of Prison ; who can tell what Services they may do for thee ! The *Angels* which directed the *Patriarch* in his Journeys, may give a Direction to thy Steps, when thou art at a Loss how to Steer. The *Angels* who moved the *Philistines* to dismiss *David* ; The *Angels* who carried *Lot* out of *Sodom* ; The *Angels* who would not let the Lions fall upon *Daniel* ; They are still ready to do as much for thee, when GOD thy SAVIOUR shall see it seasonable. And who can tell,
what

what Services the *Angels* of GOD may do for the *Servants* of GOD, when their Dying Hour is coming upon them ; *Then to make their Bed* for them ; *Then, to make all things Easy* to them ! When we are in our *Agonies*, *Then*, for an *Angel* to come, and *strengthen* us !

But then, Secondly ; HOW many more Services in their *Spiritual Concerns* ! Don't we find the Prophets of GOD Illuminated by the *Angels* of GOD, in Divine Prophecies, and Mysteries ! What Instructions did the *Angels* give unto *Manoah* ; unto *Cornelius* ! How did the *Angels* instruct the Distinguished ones, in the Occurrences at the Birth, Death, Resurrection and Ascension of our JESUS ? Why may we not Conclude, That *Angels of Light* may by secret Influences, enlighten the *Servants* of GOD, with the Knowledge of such Things, as Heaven would have to be made known unto them ? An *Angel* called upon *Hagar* to reform an Error. An *Angel* excited *Paul* to visit the *Macedonians*, An *Angel* touched the Lips of *Isaiah* to prepare him for his Embassies. Why may we not conclude, That the *Good Angels* may inject many *Good Motions* into our Minds ! And be the *Monitors*, that shall by secret Impressions keep us in the *Right Ways of the Lord* ! What the *Angels* of GOD our SAVIOUR will do for our Departing Spirits : What will be the *Testimony* which the *Angels* will bear for us at the awful Tribunal of the Lord who is to Judge the *Quick and the Dead* ; What *Communion* we shall have with

with the *Angels* in the *Strong City*, where *GOD* will shew His *Marvellous Kindness* unto us ; This, *Thou knowest not Now ; Thou shalt know hereafter.*

BUT, my Brethren, This you *know Now*, That if you have the *Angelical Ministry* engaged for you, 'tis a most comprehensive *Blessedness* that you are possessed of ; There is no comprehending of the *Services* that will be done for you ; the *Good Things* which you are assured of. Certainly one such significant *Friend*, as a *Good Angel* concerned for us, will signify more than if we had all the *Friends* in the *World* concerned for us ; and will be enough, if all the *Friends* in the *World* refuse to be any further concerned for us. Methinks, we should all be solicitous to make sure of such a *Blessedness*. But what shall be done for it ?

UPRIGHTLY declare it unto *GOD* your SAVIOUR, *Thine will I be, and Thee will I serve, O my GOD.* The *Angels* of *GOD* from this Moment become your *Friends*, your *Guardians*, your *Protectors*.

DON't Grieve the Holy *Angels* of *GOD*, by any *Unholiness* ; by *Slothfulness* ; by *Frowardness* ; by any *Follies* ; and by any *Tempers* or *Actions* unworthy of such as have *Angels* to look after them. Why should you multiply occasions to say before the *Angels*, *My Errors are great, and I have done very foolishly !*

RESEMBLE the *Angels*, Imitate the *Angels*, as far as ever you can ; Do it in *Rapturous Meditations*

ditations on the *Glories* of your JESUS, which Things the *Angels* desire to look into ; and the *Praises* of that *Wonderful One*, whom the *Heavens do Praise*. Do it, in a *Transcendent Goodness* to all about you. Do it, in a flaming *Abhorrence* of every *Wickedness*. Do so, till the *Angels* may come to you with such a *Compellation* as that ; *O very Desireable Man !*

BE faithful *Witnesses* for the *Truths* and *Ways* of your SAVIOUR. Of His *Witnesses* we read, *If any go to Hurt them, Fire shall devour them.* *Angels* are those *Flames of Fire*, that will with astonishing *Strokes* *Revenge* the *Wrongs* that are done unto them.

Finally, DON't Forget, that you are a *Spectacle* to *Angels*. Remember, that the *Angels* are the *Spectators* of your Behaviour. Behave your selves, as having the *Eyes* of the *ngels* on you. Often think, *Is not an Angel standing by ?* So, you may come with a Joyful Soul to say, *I have the Angel of that GOD, whose I am, and whom I serve, standing by me ; yea, serving of me.* Syrs, We will have no anxious *Fear* of the *Night*, while we have the *Valiant* of *Israel* so surrounding of us !

TO have done, You are sensible, that in what I have spoken about the ANGELS of our GOD, I have kept close unto the Sacred SCRIPTURES, unto the Composition whereof THEY did in the *Prophetic Spirit*, very much Contribute their *Assistances* : [For I suppose, there was no *Prophet* but what had for
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the Time an *Angel* possessing of him!] And while we are not *wise beyond what is Written*, we may speak with as much Freedom and Safety about these *Nobles of Heaven*, as we do of some Inferiour Creatures. The least Inclination to go *beyond what is Written* in Speculations on this Part of the *Unseen World*, will forever be Suppressed by one who hath not the Vanity to pretend unto the *seeing of all Things*, with such a Correction as that; *Quid amplius capiam Terrigena de Cælestibus?* The *Sons of Earth* must not go beyond their *Titanic Powers*, and think to *Scale*, and *Span* the *Heavens*. I entertain you not, with the Opinions of the Ancient *Pagans* about their *Genij*: Which a *Cælius Rhodiginus* and others have in their *Antique Lectiones*. I bring you nothing of the *Rabbinical & Cabalistical Superstitions*, among the *Jews*, whereof *Pistarius* and others have made Collections. I bring you nothing of the *Mahometan Creed*, whereof *Lonicerus* and others have made a Report unto us. They are Things *beyond what is Written* in the *Rule of Faith* which the Glorious LORD of the *Angels* has given us. I quote none of the *Schoolmen*; but suppose, that the *Angels* look upon the Disputations of a *Suarez*, a *Biel*, an *Arriaga*, and a mighty Herd of their Associates, with an equal Derision and Compassion. Of the *Questions* presumptuously decided by those Children of Vanity, I will say, as a Greater Man than any of them says, *Hic docta Ignorantia locum habet*; The truest

trueſt Learning is to be Ignorant. I ſhould ſufficiently go *beyond what is Written*, if I ſhould offer you the *Cobwebs* which have been Spun in the Brains of thoſe bold Medlers in *Things too high for them*. Thoſe *Disputers of this World*, have been too bold with a *World* which they were Strangers to. I bring you none of the *Viſions*, pretended by the Impoſtor, who goes under the Name of *Dionyſius the Areopagite*; nor will I believe that our Apoſtle Paul told him, or could tell him the Things which he ſaw in the *Third Heaven*, and in *Paradiſe*. I am content with what I find in the *Epistles* of that Apoſtle, and will not go *beyond what is Written* in the Book from which the Man of GOD may be *Thoroughly furniſhed*. Nay, I altogether wave, what I am able to Relate, of ſome *Wonderful Deſcents* from the *Inviſible World*, which I know to have been made in *This very Neighbourhood*, and which have given us *Uncommon Views* of Things above us; Becauſe I will offer only *what is Written*; and adhere ſtrictly to *That*; which is indeed what the Good *Angels* conſtantly adviſe unto; and we may ſuſpect them, if in Apparitions, they ſhould offer any Advice of another Tendency.

WITH ſuch an Adherence to *what is Written*, I now only make this Motion to my Fellow-Servants; That the Holy ANGELS, may be more conſidered, in our *Chriſtian Aſſecticks*, than commonly they are among us. I am ſorry our CATECHISM has taken ſo little

little Notice of them, among the *Benefits* received by Believers from our SAVIOUR. Perhaps, this may be One Cause why our PIETY takes no more Notice of them. But why should it not be more frequently, more constantly, more explicitly One of our *Petitions* ; O my GOD, make me One of a more *Angelical Disposition* ; and send thy Good Angel to do me *Marvellous Kindnesses* ! One of our *Thanksgivings* ; O my GOD, I bless thee for the *Angelical Armies*, who are the *Ministers* which do thy *Pleasure*, and for that Good Angel by whose *Ministry* thy *Kindnesses* are conveyed unto me !

DOUBTLESS, it would be a grateful Melody, in the Ears of *Heaven* ; And *Christian*, Thou wouldest be no loser by making of it.

MAY I not say, the ANGEL of the GOD, whose I am, & whom I Serve, has newly done such a Thing for me, as calls for my Acknowledgments. I thought, such an ESSAY as this, to Serve the Cause of PIETY, was the least Return that I could make unto Him that sent Him, and has appeared so Wonderfully.

An Attestation.

THE Landscape of Heaven here Exhibited, is drawn by One who for **Two and Forty** Years, has as a **Son** with a **Father** served with me in the **Gospel**. It will be much if these **Forty Two** Periods do not finish Our **Peregrination** together thro' the **Wilderness**. For my own part, I am every Hour Looking and Longing for the **Pleasant Land**, where I am sure, I shall not find Things as **I** do here this Day. And having been somewhat comforted and strengthened by the Prospect, which

is here, as from the Top of Mount
Pisgah taken of it, and entirely
 satisfied in it, I commend it as one
 of my Last **Legacies** to the Peo-
 ple of GOD, which I must leave
 behind me in a World which has
 Things come and coming upon it,
 which **Blessed** are they, that are
 escaped from.

Increase Mather.

Sept. 4. 1722.

Coelestinus

Cælestinus.

Heaven Convers'd withal.

PHIL. III. 20.

Our Conversation is in Heaven.

OH! That we could *say so!* Oh! That we might attain unto it! How Holily, How Happily, How Joyfully should we feel an *Heaven* with us, yea, *in* us, while we are yet upon the *Earth*, if we could *say so!* How Infallibly sure would it become unto us, that we shall fly up into an *Heaven* when we leave the *Earth*, if we could *say so!*

WE are passing thro' *this World*; and hastening apace to the period of our *Pilgrimage*. Tho' we may all say with the Patriarch, *I know not the Day of my Death*; yet we may every one say with another Servant of GOD, *The Time of my Departure is at hand*; and with another of them, *I know that I must shortly put off this Tabernacle*. It will be well for

for us, if when we pass out of *This World*, we pass into an *Heavenly World*; A World, wherein we shall not do after all the things that we do here this Day; A World, wherein there shall be no more Death, nor Grief, nor Pain, but GOD shall wipe away all Tears from our Eyes. There is a REST remaining for the People of GOD in such an *Heavenly World*. And, about our taking the Methods of PIETY to secure a Portion there, we must say, *Necessity is laid upon us, and so unto us if we do it not.* Our Duty and our Interest in relation to that *Heavenly World*, is indeed the main Thing that we have to be concerned about. And in Consulting of it, there can be nothing more Conducive, than that MAXIM of Christianity, which we have now before us.

OUR Apostle Exhorts his *Philippians* to be Followers of Him. A Minister should be such a Pattern of Goodness, that his People may find their Safety in following his Example, as well as following his Instruction. 'Twill be so, if he be able to say, as our Apostle could, when he proposed his Example to Imitation: *Our Conversation is in Heaven.* A Minister should be sure, of all Men, to be One of an *Heavenly Conversation*.

I will only observe one Elegancy here, that has in it something of Curiosity. The Word, *Conversation*, may be rendered, *Citizen ship*. Now, You know, *Philippi*, was the Place, where our Apostle had insisted on his *Roman Citizen ship*. His Action terrified the Magistrates

trates of the Town; and it was doubtless a Subject of much Discourse among the *Philippians*. But our Apostle now Writing to the *Philippians*, tells them no more of his *Roman Citizenship*. 'Tis the *Heavenly Citizen-ship*, which is all that he Cares for, and which he infinitely prefers before it.

THE Thing Obvious here to be by every One Observed, is what this DOCTRINE shall declare unto you.

A True and Right CHRISTIAN is One of an HEAVENLY CONVERSATION: And, CHRISTIANITY lies much in Converseing with and like the HEAVENLY WORLD, which every Real Christian has a Lively Prospect of.

MY Brethren, As One daily Mourning, *Wo is me, that I sojourn at a Distance from the SAVIOUR, who is the only Comforter that can Relieve our Souls, and that I dwell in the Tents, where, Lord, How are the Men and Things increased which trouble us! — I invite you, to go with me into an Heavenly World, where I am sure of seeing our Condition infinitely Bettered. Let the Wings of a pious Contemplation, carry you with me into an Heavenly World, where the Wicked cease from Troubling, and the Weary be at Rest.*

¶ THE First Thing I have now to do, is, to Show and Prove the Reality of that Heavenly

venly World, which the *Real Christian* has a Prospect of. You shall first of all see the *Proofs* of it, the *Ungainfayable Proofs*, that there is an **HEAVENLY WORLD**, which every one who is more than *almost a Christian*, has a *Lively Prospect* of being after the period of his *Life in this World* received into. The City wherein we are to have our *Conversation*, is called, *A City that has Foundations*. 'Tis not like the *Tents*, which our *short and uncertain* and *changeable* state in this World, renders all our *Dwellings* here worthy to be look'd on as *Tabernacles* of no Duration. But then, 'tis also a *City*, whereof our *Faith* and *Hope* has very good *Foundations*.

NOW, the *Demonstration* which we have to bring, for the *Reality* of the **HEAVENLY WORLD**, where we *Expect Fulness of Joy, and Pleasures for evermore*, will be found in some *Things* which have come down unto us from that *Heavenly World*. The *Demonstration* will be *Victorious*; will bring forth *Judgment into Victory*. *Humane Reason* can ask no more, than so *Divine a Demonstration*. There have come to us, those things from the *Heavenly World*, which demonstrate it unto us, and put it beyond all contestation, That there is an *Heavenly World*, wherein the *Followers* of our **SAVIOUR** shall be made partakers of a *Blessedness*, *Eternal*, and beyond all Expression *Glorious*.

First; WE have a **BIBLE** in our hands; A *Book of Sacred Writings*; A **BOOK**, whereof
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the *Mysteries* are so Sublime, the *Prophecies* are so fulfill'd, and the *Tendências* are so *Heavenly*, that we are unworthy to be rank'd with *Reasonable Creatures*, if we don't own what we read, 2 Tim. III. 16. *It is given by Inspiration of GOD*; which is to say, It is come to us from the *Heavenly World*. Now a principal Scope of this BOOK, is, to inform us and assure us, That there is an *Heavenly World*, where the People of GOD shall find a wonderful *Blessedness* reserved for them. We have almost the Sum of our BIBLE in that Word, 1 Joh. II. 25. *This is the promise that he has promised us, Eternal Life*. We must Believe, That the *Spirits* of the Righteous are at their Death received into the *Courts of the Lord*, where *One Day is better than a Thousand*, of what they saw here below; And, That their *Bodies* will anon, by a *Resurrection from the Dead* be restored unto them, whercin they shall see GOD, and have all that can be wished for. This must be Believed, or else we must Believe that this BOOK is a Collection of *Dotages and Madneses and Impostures, and Cunningly devised Fables*. But the Man that can admit the least inclination to this *Infidelity*, must say, as a much better Man concerned in this Book once did upon another occasion, *Surely I am more Brutish than a Man, and have not the Knowledge of a Man*.

Secondly. IT is a notorious *Matter of Fact*, That there have been very many Persons, in many Ages, who have had the *Prophetic Spirit* acting

acting of them. This *Prophetic Spirit* usually seized them, with *Præternatural* Agitations and Operations; and with *supernatural Powers* has Enabled them to *speak with Tongues* which they had never been at all acquainted with: To *Foretel* Things to come; To *Detect* hidden Things; and perform Ten Thousand Things which were truly *Miraculous*. Before the *Nativity* of our SAVIOUR, GOD at *sundry Times*, and in *divers manners*, did by this *Prophetic Spirit* manifest Himself unto the *Fathers*. But there was a very notable *Manifestation of the Spirit*, after the *Ascension* of our SAVIOUR, when He *confirmed His Inheritance* with a *plentiful Rain* thereof, and He *plentifully Distributed* the *Gifts* which He had *received for Men*. The *Gifts* of the *Holy Spirit* continued miraculously working in the Church, for more than Two Hundred Years together; even until the Reign of *Antichrist* was coming on; under which, it must not *Rain* for *Twelve Hundred & Sixty Days*. The Church *tasted of the Heavenly Gift*, in these *Powers* of the *Prophetic spirit*. These *Powers* did loudly proclaim a *World to come*; could come from no Quarter but an *Heavenly World*. The *Prophetic Spirit*, usually wrought by *Angels* possessing of those, that were acted with it. The *Angels*, who are the *Inhabitants* of the *Heavenly World*; These took possession of the Men; and They did *wondrously*. These *Embassadors* from the *Heavenly World*, coming down with *Messages* from thence unto us, and
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for a while making *Tabernacles* of GOD in Men, do put it beyond all Question, That there is an *Heavenly World*, wherein the Men that *Fear GOD* and work *Righteousness*, may look for Things far above all that we can Ask or Think.

Thirdly. THERE is another undoubted *Matter of Fact*. There was frequently made unto the *Israelitish Nation*, and unto the Patriarchs that were before the *Fountain of Israel*, an Exhibition of a *Luminous Cloud*, wherein the SON of GOD made a *Descent* unto them. There was a *Luminous Cloud*, which was called, *The Glory of the LORD*; The sight whereof, was by the Saints of those Days, how much *Thirsted* for, how much *Longed* for! It was termed, *The Shechinah*; Because the SON of GOD, had a peculiar *Dwelling* in it. The *Spirits*, who were styled, *The Angels of His Presence*, did compose this *Chariot* of GOD. It was a *Visible Covering* to the Majesty of the King *Eternal, Immortal, Invisible*. This *Luminous Cloud* came down unto *Abraham*; fill'd Mount *Sinai* with *Flames*, with *Thunders*, with *Tremblings*, at the giving of the Law; Constantly attended the *Israelites*, directing and protecting of them in their Travels thro' the *Arabian Wilderness*; Anon, came down into the *Temple of Solomon*, at the Dedication of it; and made Mankind unable to stand before it; yea, appeared on many Occasions. Now, this Exhibition could not be from any but the *Heavenly World*. Herein,

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the *Heavenly World* became *Conspicuous* to the *Inhabitants* of the *Earth*. What an *Evidence* was here of *Things not seen*? The *Heavenly World* was now to be *seen* even with *Bodily Eyes*, at such a rate as to yield an *Indisputable Evidence* to the *Existence* of it. The *Disputers* of *this World* could no longer now with any *Face* deny the *Existence* of an *Heavenly World*, and of something for the *Children* of *Men* designed there; even for such *Men*, as paid a due *Regard* unto the *Visits* from thence made unto them. A *Sad-ducee* after this, must be a *Prodigy*!

T'WERE easy to go on, with the *Proofs* of an *Heavenly World*. But we will now, at last, bring in one that is more than all; and wherein we may say concerning *Unbelief*; I will sing unto the *Lord*, for He hath triumphed gloriously over it, and thrown it, and Satan, its *Rider*, into the *Sea*. Concerning our *SAVIOUR's* *Rising from the Dead*, we read, *Act. 1. 3. It had many Infallible Proofs*. Indeed, there never was any *Matter of Fact* in the *World*, that had more *Infallible Proofs*. But then, in a *JESUS Risen from the Dead*, what *Infallible Proofs* have we, of an *Heavenly World*? Our *JESUS* Revealed this unto us, That *Good Men*, when they *Dye*, have their *Souls*, (which cannot be *kill'd*) received into *Everlasting Habitations*, and go into a *Paradise*, where they are *Comforted*. He has Revealed this unto us; That He will *Return* unto us with *Power* and *great Glory*; and fetch out of the *Grave* the part of us which

which is Lodged there, to be changed into *Incorruptible Engines* for us. He has Revealed this unto us; That a *Day of Judgment* shall assign a *Life Eternal* to the *Righteous*. By *Rising from the Dead*, which was His *Token* for it, He Sufficiently, Abundantly, Triumphantly confirms His whole *Revelation*. Certainly, A *JESUS Risen from the Dead*, must be a *True Messenger of GOD*; A *True Witness*, when He came to declare such Things, and to *Deliver our Souls*. And if our *JESUS be Risen from the Dead*, where is He? Behold, I go forward, but He is not there; and backward, but I cannot perceive Him. On the left Hand I cannot behold Him; He hides Himself on the right Hand, that I cannot see Him. When a Number of as credible *Witnesses* as ever were found among the *Sons of Men*, saw Him *Taken up*, and a *Cloud received Him*, whither did He go? There must needs be an *Heavenly World*, unto which our *SAVIOUR* is gone up with a shout, the Lord with a *Voice of a Trumpet*; An *Heavenly World*, where our *SAVIOUR* sits on the *Right Hand of GOD*, and is a *Priest* on a *Throne High and lifted up*; An *Heavenly World*, where our *SAVIOUR* will bring His *Chosen*, and *Called*, and *Faithful* ones, to be with Him, and in that *Strong City* He will shew the *Marvellous Kindness* of *GOD* unto them.

AND now, the Point being thus gained, We must proceed unto the Description of an *Heavenly Conversation*, and show, What a Christian has to do. that he may have his

Conversation in Heaven; and Live upon Earth, as one that is *bound for Heaven.* Your Duty and Interest in this most weighty matter, may in *Two General Exhortations* be set before you.

THE First Thing, to which you are to be Exhorted, is This;

MAKE sure of an *Admission* into the *Heavenly World*; Solicitously and seasonably make sure of a *Title* to the *Blessedness* intended for the Followers of our SAVIOUR in the *Heavenly World.*

BE sure, You cannot have a *Conversation in Heaven*, until you make sure of it, that you have an *Inheritance reserved in Heaven* for you. The very First Thing which you have to do is this. By going through a *process of Repentance*, you must make it plain, that you belong to the *Righteous Nation*, which alone the *Gates of the strong City* shall be set open to. In a *process of Repentance* you are to do the Things which accompany *Salvation*, & which will assure you, that you shall have the *Lines fall to you in the pleasant places*, and that you shall in the *Heavenly World* have a goodly *heritage*. You read of such a Thing as That; Col. 1. 12. A being *made meet for the Inheritance of the Saints in Light*. You must be first of all *made meet* for the *Heavenly World*, before you can be *Taken up* into it; and before it can be *set open* to you. Now without a *Sanctifying Work* wrought by the Holy SPIRIT of GOD your SAVIOUR upon you, you cannot be *made meet* for the *Heavenly World*. Your

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meetness for the Blessedness of the *Heavenly World* is to be accomplished by the *Regeneration*, whereof our SAVIOUR has declared unto us, Joh. III. 3. *Verily, verily, Except a man be born again, he cannot see the Kingdom of God.* And about this work of REGENERATION, there are Three very Solemn Aphorisms of PIETY to be now Inculcated.

First. IN a Work of Repentance, or Conversion unto GOD, there must be a mighty Change wrought upon you, or else the Doors of Heaven cannot but be shut upon you. The Golden Doors of Heaven have that Motto upon them; *None but New Creatures can enter here.* There is that Sentence deeply engraved and ever legible upon them; Heb. XII. 14. **WITHOUT HOLINESS, NO MAN SHALL SEE THE LORD.** By our Fall from GOD in the Sin of our *First Parents*, we come to be Born in such *Ill Terms* with Heaven, and in such *Ill Frames* for Heaven, that we must pass thro' a sort of a *New Birth*, and get into *Better Terms*, and *Better Frames*, before a part in the *Heavenly World* can be allow'd unto us.

MY Friends; Until the Holy SPIRIT of GOD your SAVIOUR, has with Heavenly Influences wrought a mighty Change upon your Minds, 'tis most certain, that you have the *Wrath of GOD* abiding on you. But surely the *Heavenly World* can be no place for them that have the *Wrath of GOD* abiding on them. The *Favour of GOD*, which is *better than Life*, cannot shine upon them, whom the Anger of

GOD, still beholds as the *Children of Death*. You are so taught of GOD; Eph. II. 3. We are by *Nature Children of Wrath*. The Sin of our *Common Head Eating the Forbidden Fruit*, is yours. You have the *Seeds of all Sin in an Heart*, that is *desperately wicked*. You have in the *Innumerable Sins* of an *irregular Life*, often done the Things for which the *Wrath of GOD comes on the Children of Disobedience*. The *Wrath of GOD is Revealed from Heaven against all that Ungodliness & Unrighteousness*, which you have *Thousands of Times* been guilty of. The *Guilt* of your Sins lies upon you, & you are bound over to suffer the *grievous Penalty* of the *Violated Law*, wherein the *Holy GOD* has threatened *astounding Miseries* to the *Disobedient*. The *Justice* of an *Holy GOD*, has a *dreadful claim of Punishment* upon you; and while you are yet *in your Sins*, you are utterly unable to answer the claims, or to avoid the *strange Punishment reserved for the workers of Iniquity*. If you *Dye before a saving Change* be wrought upon you, you *Dye in your Sins*, and so you *Dye unreconciled unto GOD*. But, Oh! 'Twill be a *fearful Thing to fall into the Hands of the Living GOD*. The *Sinner* who is not come into *Peace with GOD*, can find *GOD no other than a consuming Fire* unto him. All the *Sentiments of Trouble*, which the *Soul* of such a *Sinner* feels by the *Mediation of Senses*, while in the *Flesh*, will more immediately be *darted forth*, from *GOD into the Soul*, after it has laid aside the *Flesh*.

Flesh. Immediate Coruscations from the Vengeance of an Almighty and provoked GOD, will cause tremendous Tortures to the Soul of one who may then cry out, GOD counts me for his Enemy. The Justice of an Infinite GOD is to be Exercised and Magnified and Glorified, in Exquisite Revenges on the Sinner that has presumptuously Reproached the LORD, and impiously Denied the GOD that is Above. The Adversaries of GOD, and the Traytors and Rebels that have defied His Authority over them, cannot but be thrown into a Place of Torment. There they will be shut up and cannot come forth, but under amazing Infections they will cry out, I am tormented in this Flame; yea, The Smoke of the Torment will ascend for ever and ever.

BUT then, it is also certain, That until the Holy SPIRIT shall work a mighty Change upon your Minds, you are utterly Indisposed for a Dwelling in the Presence of the Lord. You can have no Relish for the Heavenly World, and cannot be Agreeable to it, and so cannot be Capable of it, until you are otherwise Disposed, than you are while a Carnal Mind that is full of Enmity against GOD powerfully carries you away from Him. You are so taught of GOD; 1 Cor. VI. 9. Be not Deceived, Idolaters shall not inherit the Kingdom of GOD. One that has not a clean Heart created in him, sets up Idols in the Throne of GOD; and gives them that Room in his Heart; which is due to GOD alone. While the Heart is under the

the Power of these *Abominable Idolatries*, how can one be fit for the *Kingdom of GOD*? Except you are *Turned from Idols to Serve the Living GOD*, how can you take up with Him as your *GOD*? In *Heaven GOD* becomes *All in All*. O all you to whom there is any thing in this *World* more than *GOD*; all you to whom *GOD* is not more than this whole *World*; while you remain so *Disposed*, you cannot be qualified for *Heaven*. *GOD* will be *Terrible* unto you in those *Holy Places*. Until you be *Renewed in the spirit of your mind*, the *Enjoyments* and *Employments* of the *Heavenly World*, can be no other than distasteful unto you. If you go away with your *Aversion* for *GOD* unsubdued, and with a stronger inclination for other *Objects* than for *GOD*, you will be forever fixed in this *Evil Disposition*, and it will naturally and *Eternally* expose you to the dire *Effects* of His *Indignation*. O *unrenewed Soul*, *Heaven* itself would be no *Heaven* to thee: no better than a *Library* to an *Horse*, no better than a *Cabin* to a *Dog*, no better than the *Presence-Chamber* of a *King* to the grunting and nasty *Bruit*, that wallows in the mire. Couldst thou be taken into *Heaven*, it would cleave under thee, as the *Earth* did under *Korah*, to purge it self of such a *Nuisance*. Yea, like *Uzziah* in his *Uncleanness*, not only would the *Priests* of the *Lord* there thrust thee out, but thou wouldest thy self hasten out, and leap down head-long rather than tarry so uneasy

easy as thou wouldest be there. Such are thy Antipathies to the *Holiness* which becomes and adorns that *House of GOD for ever*, that if thou shouldest go thither with them, it would be a *Tedious* and an *Irksome Thing* unto thee to be there. Thou wouldest be out of thy *Element*, and like *Toads* and *Vipers*, and *Spiders*, which cannot subsist in some *Countries*, thou wouldest not to able to abide in that *Land of Rectitude*.

YOU see then, what is the *First Thing* to be pursued and ensured, yea, the *One Thing that is Needful* for you. 'Tis a *Sincere*, and *Thorough CONVERSION* to *GOD*. You cannot have a *Conversation in Heaven*, or any *Admission* there, without a *Conversion* to the *GOD of Heaven*. You must have the *Experience* of a mighty *Change* upon you, wherein you shall be *Turned* about, and come to seek that *Satisfaction* in *GOD* alone, which you have heretofore sought in *Lying Vanities*. With a *changed Biass* of *Soul* you must make it your chief *Aim* no longer to gratify *Self*, but *serve* and *please* the *Glorious GOD*; and you must go to *GOD*, for the *Supports* and *Comforts*, for which you have heretofore gone to *Creatures*: And the *Love of GOD*, becoming the *Root of the Righteous* in you, must make all *Sin* odious to you; must make you value *Communion* with *GOD*, and study *Conformity* to *GOD*, and behave your selves as having the *Eye of GOD* always upon you; And it must fill you with the *Love of your Neighbour*,

a concern for and a pleasure in, his *Welfare*, and a compassion for him in the *Evils* that happen to him.

WITH the utmost Importunity, I now press upon you, this *Admonition of the Lord*. I remember those awful Words, Ezek. XXXIII. 9. *If thou warn the Wicked of his way, to turn from it, if he do not turn from his way, he shall Dye in his Iniquity, but thou hast delivered thy Soul.* Wherefore, that I may Deliver my Soul, I do with all possible Solemnity Warn you of it. My Hearers, If you are not mightily Changed by a Sincere and Thorough Conversion unto GOD, you will Dye in your Iniquity. But, Verily, if you Dye so, it had been Good for you that you had never been Born. Without a Conversion to GOD, you cannot have a Reception in Heaven, but must be Banished from thence into outer Darknes, and Perish Wonderfully. It is what the Blessed JESUS, who is the Lord of Heaven, does insist upon; Matth. XVIII. 3. *Except ye be Converted, ye shall not enter into the Kingdom of Heaven.*

BUT then, Oh! That with awakened Souls, you would send up your Cries from the Depths unto the GOD of all Grace, for that Grace that shall Convert you to Him. Oh! That you may be Restless and full of Agony till you feel the Life of GOD begin in you, with a mighty Change upon you. Souls, Lying in the Belly of Hell, at a woful Distance from GOD, Oh, Cry from thence unto him, Lord, Convert me to Thyself, and Prepare me for, and
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Receive me to, the Good of Thy Chosen in Thy Heavenly World. You must not imagine, to Turn and Live unto GOD, by any *Strength* of your own. You must be sensible of this, that you can do nothing to purpose, in a *Conversion* to GOD, until GOD shall please in a Way of *Sovereign Grace* to Quicken you. Ly then at the Foot of *Sovereign Grace*; own that you are not *Able* to *Convert* yourselves unto GOD, nor *worthy* that GOD should *Convert* you; But with Souls full of Anguish make unto Him that Supplication; Jer. XXXI. 18. *O Turn thou me, and I shall be Turned; For thou art the Lord my GOD. Returning Soul, Who can tell but the Lord may be Gracious to thee!*

Secondly, THE Work of *Repentance* and *Conversion* which alone the Doors of Heaven will stand open to, must have the Marks of Universal PIETY upon it; all the Marks of *Pure and Undeified Religion*. There are some Things, which are called, Phil. I. 28. *The Evident Tokens of Salvation*. And you must be inexpressibly dissatisfied and unpacified, *Give no Sleep to your Eyes, nor Slumber to your Eyelids*, until these *Tokens* be found upon you. Souls, *Bound for another World*, if you would be sure of a part in the *Heavenly World*, you must make sure of having found in you *some Good Thing towards the Lord God of Israel*; And particularly such Things as these.

First. A CHRIST, A CHRIST, is the *Principal Thing*; Therefore first get a Part in Him,

Him, and a Faith on Him; *with all thy getting; first get the Understanding to Believe on Him; the Wisdom in which alone thou canst be wise unto Salvation.* A Glorious CHRIST has told us, Joh. X. 7. *I am the Door.* Verily, There can be no Entrance into Heaven, but by this Door; and no Entering into a Life of PIETY, but by flying to a Glorious CHRIST for Life, and giving to Him the Glory due to a REDEEMER for the lost Children of Men. You *perish out of the way of GOD*, if you do not pay your Homage to the SON of GOD. You must have a pungent sense of your *Estrangement* from GOD, and *Enmity* to GOD, and the manifold Evils whereto you are therein obnoxious; And sensible hereof, you must Repair to and Rely on the Blessed JESUS, that you may be rescued out of your Evil Circumstances, and be brought unto all the Good, which there is to be found in *Living unto GOD.*

ADORE your SAVIOUR, as GOD and Man in One Person, and as the Eternal SON of GOD assuming our Blessed JESUS into His own Person. Behold Him infinitely Able and Willing to bring you unto Perfect Blessedness, and alluring and assuring of you with a sweet Promise worth a Thousand Worlds; *Him that cometh unto Me, I will in no wise cast out.* Hereupon, See whether you cannot Heartily and Sincerely say unto Him; *O my SAVIOUR, Thou hast made me willing that thy Blood should cleanse me from all Sin; and*
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that thou shouldest be the Advocate, who by pleading thy Righteousness for me, shall deliver me from going down into the pit. Go on to see whether you cannot sincerely and heartily say unto Him; O my SAVIOUR, Thou hast made me willing, that thou shouldest write the Law of GOD in my Heart, and lay thy Golden Yoke upon me, and reduce me into an entire subjection to the Will of GOD, and guide me by Counsel, and bring me to Glory. It is upon these Two Intentions, that our SAVIOUR becomes the Head of His People in the Covenant of Grace. In Complying with these Two Intentions, and Resigning your selves to such Influences of your SAVIOUR, and Consenting to be say'd and led and rul'd by Him in the Methods of His Covenant, there lies the Conversion to GOD, without which, you will be found among the People, of whom it is declared, *He that made them will not have Mercy on them; and He that formed them will shew them no Favour.* You are informed, Col. III. 11. CHRIST is All, in all them that are brought home unto GOD. A PIETY without a CHRIST in the Foundation of it, is but a spurious and a defective PIETY. O False PIETY; *The Lord will reject thy confidences, and thou shalt not prosper in them.*

Secondly. THE Glorious GOD must become your GOD, and under the renewing of the Holy Spirit, you must say, *What have I any more to do with Idols?* Accordingly, The Aim of what you Do, This must be, to Please the

the Glorious GOD in a grateful Obedience to Him, carried on with continual Acknowledgments. A Life of PIETY lies in that Thing; *Isai. LVI. 4. To abuse the Things that please GOD.* But what are the Things that please GOD? *He hath shewed thee, O man !* They are the Things wherein GOD is Obeyed, and the Allegiance of an Obedient Soul is paid unto Him. To have a Soul perpetually aiming at this, *That the Infinite GOD may be glorified in the view that He shall take of our Acknowledging Him in all our ways.* But at the same time, and at all times to Remember, That it must be owing unto a CHRIST, for us to be Assisted and Accepted in all our thus paying the Respect of our Soul unto our GOD; This, This, is the very Soul of PIETY; And a Soul destitute of This, has not begun to Live, and cannot see the Goodness of GOD in the *Land of the Living.* It is requisite therefore, that you Apprehend the Eye of GOD always upon you; and be aware of this; *GOD knows the way that I take.* Aware of this, *GOD is acquainted with all my ways*; Aware of this, *There is not a word in my Tongue, but, O Lord, Thou knowest it*; yea, Aware of this, *O Lord, Thou knowest my Thoughts afar off.* The Apprehension of This, must have an awful Impression upon you: The awe thereof must be your Incentive to a Patient continuance in well-doing. It must keep your very Hearts under Government; and as an Holy Temple of GOD. It is also requisite, That the Rule
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of your whole Conduct in the World, must be the *Will* of GOD, partly discovered in the Dictates of *Conscience*, but with a more full discovery Explained in the *Bible*, with which the Inspirations of the *Prophetic Spirit* have enriched us. You must *Search the Scriptures*, if you would have *Eternal Life*; and you must *walk according to this Rule*, if you would come into the *Peace* of GOD. You must make the *Word* of GOD your *Counsellor* on all occasions, and have *Respect unto all His Commandments*. Your continual care must be to *Do Justice*, to *Love Mercy*, to *Walk Humbly with thy GOD*. This, O Man, This is that which the Lord thy God requirith of thee.

BUT then, The *Sweet* of what you *Have*, This must be what you find of the Glorious GOD in them, or the Help they give you in the *seeing* and *serving* of Him. Whatever you Rejoyce in, PIETY is to tune your *Hearts*, for that Note of *making Melody unto the Lord*; Psal. XLIII. 4. *I will go unto God, the Joy of my Joy*. If you give any Delight unto any of your *Natural Appetites*, the Thoughts of GOD your *Maker* implanting them in you, and inclining you to such Things, are to *purify* it. But there are yet further *Sentiments of Sanctity* to be soar'd unto. Your Good Things are *Glasses* wherein the *Perfections* of the Glorious GOD are Exhibited unto you. And the more there is of this *Exhibition* in the Good Things, the Better should they be unto you,

and the more of a *Valuation* should you set upon them. You are by your Good Things strengthened in what you have to do for the Glorious GOD. The strength which they lend you in and for the Work of GOD, This is that you are singularly to Relish in them. 'Tis for this cause that you are to say, *The same shall comfort me!* And it must therefore be your study, to find out witty *Inventions*, of this Tendency; What *Revenues* a Bountiful GOD may have out of the Good Things, which He bestows upon you. At the same time, you must beware of placing your *Dependence* on any created Good Things, for your Felicity. On all these Things you are to think, *They are nothing but what GOD makes them to be.* You are to think, *If all these fail, GOD can supply my wants without them.* According to that Caution, 1 Tim. VI. 17. *Trust not in uncertain Riches, but in the Living GOD;* You must look on all created Things as too *uncertain Things* to be trusted in. And in fine, You must be willing to part with all these Good Things whensoever and howsoever the Glorious GOD shall put you upon *Sacrificing* of them: Look upon all with the Resignation of a most submissive *Sacrificer*: and be willing to go without whatsoever your GOD will have to be denied unto you. *Sacrificer, Now I know that thou fearest GOD.* And the *Holy City* stands open for thee.

Thirdly.

Thirdly ; ALL SIN must be *Bewailed* ; All SIN must be *Abhorred* ; All SIN must be *Avoided* ; Every *Appearance of Evil*, every Thing that *appears* to the Light of GOD in us an Evil Thing, must be *Abstained* from. Of *Sin* we are told ; Prov. XXVIII. 13. 'Tis he who *Confesseth* it, and *Forsaketh* it, that shall *find Mercy*. 'Tis by none but such an One, that the *Mercy of our Lord JESUS CHRIST in Eternal Life* may be *looked* for. Our PIETY here, Ah ! Such our Unhappiness ! — T'will be at the best, but the PIETY of a *Sinner*. There must be a *Penitence* in the PIETY. A due *Resentment* of *Sin* must be One considerable Ingredient of it. The Voice of it must be, *I will be sorry for my Sin* ; And, *I will not offend any more*. *Sin* will keep us out of the *Unde-filed Inheritance*, if the *Defilements* of *Sin* be not *Resented* with all possible *Detestation*. The *Sorrow* wherewith you are to take a *Re-view* of the *Rebellions* wherewith you have *affronted* and *provoked* the *Glorious GOD*, — should be such, that it may be said, *All you that pass by, Behold and See, if there be any Sorrow like unto it*. And the *Horror of Repeat-ing* the *Rebellions*, must be as the *Horror of the shadow of Death*. In looking back on the *wrong steps* of your *Lives*, it must be an *Evil and a Bitter Thing* unto you, that you have so *Forsaken* and *Offended* the *GOD*, whom it is *Good for you to draw near unto*. In look-ing down into the *Corrupt Fountain* of all *Iniquity* in you, you are to *Lament* yourselves,

and Cry out, *O Wretched One that I am ! Every Thing that you judge to be a Sinful Thing, you must run from it, as from a most Hateful Thing ; Saying, 'Tis a False Way, and Hated of my Soul !* The Unavoidable *Infirmities* and *Miscarriages*, which are Things that *Easily Beset* you, these must be your *Insupportable Burdens*. The *Propensities to Sin*, which draw you away from GOD, and are as the *Fetters of Death* upon you, you must pursue the *Death* of them, and esteem this a *Favour of GOD* that is *Better than Life*. If you are *Culpable* in this or that lesser *Frailty*, yet you must be used unto nothing of a *Criminal Aspect*. If you are *Tempted* unto any thing, which you take to be an *Evil thing*, you must *Reject* and *Repel* the *Temptations*, and say, *How shall I do this Wickedness, and Sin against the Glorious GOD ?* If you are *Overtaken with a Fault*, it must be soon mourned for, soon turned from, soon declare the *Loathing* of your Souls. If you stumble into an *Act* that may deserve *Censure*, yet you must keep out of every *Course* that shall be *Censurable*. You must have nothing in your *Conversation*, for which your *Hearts will Condemn* you, as walking in a *Way of Wickedness*. If you fall into any thing which you discern to be a *Wicked Thing*, you must quickly recover out of your Fall, *Weeping Bitterly*, and under the pain of *Broken Bones*, until a fresh Application to the *Blood* of your SAVIOUR, has revived the *Meltings* of a *Pardon* in your Souls. You must

must not indulge yourselves in any *Practice*, which your enlightned Minds may upbraid as an *Evil Custom* in you ; if you happen to Do a Thing that is Evil, yet you must not be those that are *Accustomed to do Evil*. You must not make a *Trade* of those Things whereof you know, *That they who do such Things cannot inherit the Kingdom of GOD*. If it be not your *Exercise* to keep a *Conscience void of Offence towards GOD and towards Man*, You do not *Exercise* yourselves unto *PIETY*. And the *Holy City* into which *no Defiling Thing shall enter*, will forbid your *Entring* there.

Fourthly. WHILE you thus Love the Lord your GOD with all your Hearts, You must likewise and therefore, Love your Neighbours as yourselves : For, This Commandment have we from Him, that he who Loveth GOD, Loveth his Brother also. Verily, This is a Thing that strikes deeper into the *PIETY* that is unto Salvation, than many *Hypocrites in Zion* seem to allow for. Syrs, If a man say, I love God, and hate his Brother, he is a Lyar. But where, where is the Lyar to have his part, when 'the Holy City comes down unto us ? *PIETY* will have those Things go together ; Luk. II. 14. *Glory to GOD in the Highest*, and, *Good-will among Men*. When you look upon a Neighbour, *PIETY* is to mind you of it, that in your Neighbour you see some Image of that GOD, who has therefore commanded you to deal well with him ; That your Neighbour is a

Member

Member in that Body of *Mankind*, which GOD has made you belong unto; That GOD your SAVIOUR becoming a *Man* has thereby commended your *Neighbour* who is of *Mankind*, unto your *Tenderness*; And, That GOD has furnish'd you with some Things which He has with-held from your *Neighbour*, that so you may be the Instruments for the conveying such Things unto him. Such Views are to bespeak our *Charity* for every *Neighbour*. Who is my *Neighbour*? Truly, Every Man that we may Do Good unto. But besides and beyond the General *Charity*, wherewith we are, as we have opportunity, to do Good unto all Men, there are some *Children of Men*, who shine with Rays of PIETY, which oblige us to look on them as the *Children of GOD*, and Honour them as those that Fear the LORD: These we are to Embrace as our *Brethren in CHRIST*, and we are to distinguish them with a *Brotherly-kindness* that shall have a peculiar Degree of *Charity* in it. See now what it is that PIETY must lead you to. In treating of your *Neighbour*, you must go by that Golden Maxim, *All Things whatsoever ye would that Men should do unto you, do you even so unto them*. Yea, you must Extinguish all *Malice*, and *Envy* towards your *Neighbour*, and suppress the *Least Motions* in your Souls, when you find any stirring that way. Instead thereof, you must be glad of his *Prosperity*, be grieved at his *Adversity*, and not only wish well but also Do Good unto him. Yea, if a *Neighbour* has done

done you any *Personal Injuries*, you must forbear all *Personal Revenges*; not be overcome of *Evil*, but overcome *Evil with Good*. Surely, None but Souls full of *Goodness*, and such as are *Enemies to Fars & Strifes*, are fit for a Place, which knows nothing but perfect *Harmony*. These, These are the *Converts of Zion*; These are they that shall come unto *Mount Zion*, unto the *City of the Living GOD*, unto the *Heavenly Jerusalem*.

Thirdly. THE Trial should immediately be made, whether we have had a *Work of Repentance and Conversion* upon us; and it should be Tried, whether we *Now can do* those Things, in which that *Work of God is to be made manifest*. With the well-advised there will be such *Wisdom* as this. 'Tis to be mightily urged upon you, That you would Examine your selves, whether you are indeed savingly *Converted* unto that *PIETY* which must be found in all the saved of the Lord. Let it be wisely, nicely, severely Examined. Examine your selves, whether you do indeed Live unto God, and Live by the Faith of the Son of God. Prove your own selves; Know ye not your own selves; and that if you have not something more in you, than what you brought into the World with you, you will be *Eternal Cast away*? GOD calls upon you, *Commune with your own Heart*. Be able now to say, as in *Psal. LXVII. 1. I commune with my own Heart, and my spirit makes diligent search*. Put now the Question to your selves;

Am

Am I yet arrived unto the PIETY, without which I must perish unavoidably? Put the Question, and be not put off until you have a very certain Answer to it. Enquire, Has GOD, and CHRIST, and my Neighbour, such Regards with me, as PIETY would and must induce me to? The Enquiry, in the Implications of it, will be, Whether you may look to be Lodged and Feasted with your SAVIOUR in His Holy Mountain; Or, Whether you must look to dwell in the Devouring Fire, and Everlasting Burnings. How is it possible for you to be at any Ease in your Minds, until you have this Question well decided? How can you sleep This Night without some desirable Decision of it; Alas, How suddenly your Souls may be required of you!

BUT that you may not Walk in the Dark, not knowing whither you are going, it is to be urgently pressed upon you, That you would at this Moment make the Experiment, whether the GOD of all Grace, do not now enable you to do those Things, which they that are Converted unto PIETY are brought unto. You read, Heb. III. 7. To Day if ye will bear His Voice. If you don't find, that you are yet come to what you must come to, 'tis not Now too late for you, To Day, to come unto it. If you can't certainly say, That you have Cast away from you all your Transgressions, and got a New Heart and a New Spirit; yet, Now To DAY, become Troubled for your Sins, and say, I will Transgress no more, I will no
more

more Displease the Glorious GOD, that I may please the Flesh, or the World, or the Devil. If you can't certainly say, That you are Effectually Called, in being made partakers of the Heavenly Calling; yet Now To DAY, make a right Reply to the Calls of the Gospel, and say, My SAVIOUR, I Accept all the Benefits of thy great Salvation! Great GOD, Thou art my Portion, and I will keep thy Word. If you can't certainly say, That you know yourselves to be Passed from Death to Life, by your Love of the Brethren; yet Now To DAY become Cordially affected unto all about you, and say, Lord, There is not One in my Neighbourhood, but what I heartily desire to see Rejoycing in all the Blessings of Goodness. Oh! That the matter were well Settled with you.

In fine, LET a Regular Process of Repentance in the true Methods of it be immediately Endeavoured. Even such a Process of Repentance as would be immediately Prosecuted by a Man, who should see the Angel of Death standing by him, and with an uplifted Hand Swearing by Him who Lives forever and ever, That he shall not Live One Month longer in the World. It may be some of you know yourselves to be yet in your Sins, and know that if you Dye unchanged from what you are, you must have your Portion with Unbelievers. If a Distemper or Disaster, come as an Officer with a Bowstring, suddenly to take you off, you must go roaring down unto the Pit. It may

may be, many of you do *Walk in the Dark*, and know not *whither you are going*, and are not sure of *Souls bound up in the Bundle of Life*; and your *Death is the King of Terrors*, which you are *afraid even with Amazement* at the Approaches of. Now, what if a *Messenger of Death*, should come to you with such a Message from GOD, *Set all in Order, for thou art presently to Dye, and mayst not continue above One Week longer among the Living on the Earth!* What would you do? What *Path* would you take? What *Prayer* would you make? To what *Process of Repentance* would you immediately apply yourselves? O Sinner in hourly Danger of a Perdition to be Trembled at; Let these things be done *immediately*; I say, *immediately*; Because thou knowest not, but *This Night thy Soul may be required of thee.*

I will Once again describe unto my Hearers the Necessary and Methodical *Process of Repentance*, and lay out before them *the Way unto the City*, yea, lay out the *Way of Holiness* with so plain and short a Direction, that the *Wayfaring One, tho' a Fool, need not Err therein.*

TAKE a *Proper Season* for it, — But, Oh! the *Present Season!* And in the Hours devoted unto the *Grand Concern of Getting Ready for the Heavenly World*; First, *Humbly*, and indeed *Lying in the Dust*, own thy self *Unable* to do any Thing *Effectually* of thy self, in *Changing*
of

of thy Heart, and bringing thy Soul to be In-
 formed and Affected as it ought to be. Say,
 O Glorious GOD of all Grace, I justly Perish, if
 I do not come unto thee ; But if thou Draw me
 not, I shall never come unto thee. Yea, And
 therewithal Humbly own, That if ever GOD
 Changes thy Heart, and enable thee to do any
 Good Thing, there must be Triumphs of So-
 vereign Grace, over the Basest and Blackest
 Unworthiness in it. Say, Lord, I am utterly
 Unworthy that thou, who alone hast the Words of
 Eternal Life, shouldest ever speak them to me,
 and cause me to Live !

UNDER such an Humiliation, Go on, and
 lay before thyself a Catalogue of Things For-
 bidden, and Things Required, in the Ten Com-
 mandments. Loath and Judge thyself before
 the Lord, for the Innumerable Evils, which
 beholding of thyself in this Glass, thou wilt
 see Encompassing of thee. Let thy Contempt
 of the Gospel, and thy Neglect of the JESUS,
 who would save thee from these Innumerable
 Evils, be thrown as a yet more Heavy Weight
 into the Scale. But then, Go back as far as
 thy Original Sin, the Sin of the first hearkning
 to the Old Serpent, and the Venome derived
 from thence, which is the Original of all thy
 Actual Sins ; The Corrupt Fountain, which
 has run into the streams of the Actual Enor-
 mities and Iniquities, with which thy Life
 has been polluted. Own upon it ; O Great
 GOD, Thou art Holy and Righteous in all the
 sad Things that have ever been inflicted on me,

and hast punished me less than my Sins deserve. I deserve to be stript of all that may be at all comfortable to me ; I deserve to be scourged with sore plagues and of long continuance ; I deserve to be thrown into the place of Dragons, and punished with the Devil and his Angels.

NOW, Behold the **SON** of **GOD**, made *Flesh* in the Blessed **JESUS**, and proffering to do the part of a *Mediator* for thee ; Yea, making Himself Responsible for the *Debt* of His People to the *Law* of their **GOD**. Behold Him undergoing the *Punishment* which was due to thee for thy Sin, and with Bloody *Sufferings* making a sufficient *Expiation* that thou mayst not be punished for it. Behold Him *fulfilling all Righteousness*, in doing always the *Things that please the Father* ; that so thou mayst have a Lot among the *Righteous*. Admire the *Free-Grace* of the Glorious **GOD**, which allows thee to make this plea, for thy *Justification*. Plead it, that thou mayest be *Justified*. Plead it, with a *Comfortable Perswasion* that thou hast found a *Kind Reception* with thy **SAVIOUR**. Don't think that thou *Honourest*, but that thou *Reproachest* thy **SAVIOUR**, if thou doubt thy *Kind Reception* with Him.

AT the same time, take up a *full purpose of Heart*, that thou wilt *cleave unto the Lord* ; Let thy *Heart be fixed* in a strong *Purpose* to *Deny all Ungodliness & Worldly Lusts*, and lead a *Godly and a Sober, and a Righteous Life*. But *Resign thy self up unto thy SAVIOUR*, that He may by His Holy **SPIRIT** *make thee perfect*

perfect in every good Work to do His will, and work in thee that which is well-pleasing in the sight of God. Wholly despair of doing any thing that is Holy, and Just, and Good, any further than thou hast thy SAVIOUR strengthening of thee.

THUS you have done, what you have to do, that you may *Lay hold on Eternal Life*. If GOD be with you in this Action, your *Conversion* to GOD is now accomplished. Every Thing in *Heaven*, and *Earth* and *Hell* now looks with a most *Joyful Aspect* upon you. You may now *Rejoyce in the Hope of the Glory of GOD*. You are now *Bound for Heaven*. And a *Conversation in Heaven*, as it is what you cannot but now be *desirous of*, so it is what you are now to be *Advised unto*.

THIS is now the *Second Thing* that you are to be *Exhorted to*.

LET your *Coverstation be in Heaven*; Be *Christians of an Heavenly Life*; and *Converse with and like the Heavenly World*, *Considering the End of the Conversation*. The *Work* we are now *Entring upon*, is an higher thing than to *Ride upon the High Places of the Earth*. We are even to *mount up as with the Wings of Eagles*, and *Visit the High Places of that Heaven*, where we have *Laid up our Treasure*, if we have done what all the *Children of Wisdom* strive to do.

BUT, what a *Work* have I undertaken! A *Work* more fit for One of the *Three Disci-*

ples, that had seen the *Excellent Glory* on the Mountain, where our Transfigured SAVIOUR had His *Moses* and *Elias* with Him. A Work more fit for an Apostle caught up unto the *Third Heaven*, and unto *Paradise*, and Returning from thence able to Relate words heard by him, *not lawful to be uttered* by any but our SAVIOUR there. Alas, How Unqualified for my Undertaking ! But when the Proto-Martyr Stephen had his Country-men crying out with a Loud Voice upon him, and stopping their Ears, and running on him and stoning of him, he was then so favoured of Heaven that he could say, *Behold, I see the Heavens opened !* Thus while we have the Sacred Scriptures before us, which our GOD spreads like the Firmament of Heaven, over His Church, we may look up thither, and look into *Heaven* by doing so. We read, *The Gates of the City shall not be shut.* Verily, in consulting this Book, we find the *Gates of the City* always open to us. From Thence, and especially in *that way*, I am now furnished with some Advice, which I am sure, all the *Candidates of Heaven* will receive as *Good News from a far Country*, and as *cool Waters* to their *thirsty Souls*.

THE ESSAYS of a *Conversation in Heaven*, are to be such as these.

The First ESSAY.

THE Principle of PIETY, which is *Heaven Begun in the Soul*; If That be kept in *Continual Exercise*,

ercise, a Conversation in Heaven will ensue upon it. Such a Thing there is as a Principle of PIETY, which being wrought in the Soul, it may be said, Phil. I. 6. He who hath Begun a Good Work in you, will finish it until the Day of JESUS CHRIST. What will be done for us, in the Day when our Lord JESUS CHRIST fetches us away to the Heavenly World, will be but the Finishing of that Good Work which is Begun in us, when a Principle of PIETY is first infused into us. The Infusion of this Grace fetches Heaven down into us; The Exercise of it, carries us up into Heaven. A Principle of PIETY operates in all those Acts, which discover a Soul Beginning to Live unto GOD: The Unutterable Groans of it are; Great GOD, Thou shalt be my GOD: Oh, Bring me into thy Everlasting Covenant; Bring me to Glorify thee in all possible obedience to thee, and enjoyment of thee! They are, I am a miserable Sinner; But O my JESUS, Do thou save me from all my miseries! They are, Sin, Sin, 'Tis the worst of Evils; 'Tis an Heavy Burden, too Heavy for me; Welcome is all that shall deliver me. They are, Oh! That I may be always satisfied with the Will of GOD, and my Will be entirely swallowed up in His; and bear with a most profound submission, His performing the Thing that is appointed for me. They are, Oh! That I may have a fair Benevolence to all the Children of Men, and a sweet Complacency in all the Children of GOD; and be a Blessing to every one in all the Relations wherein GOD

has placed me. They are ; Oh ! That I may despise this Vain World, and look with Contempt on all the Pleasures and Riches and Honours of it, as Deceitful Vanities. They are ; Oh ! That I may Resemble & Imitate my Exemplary SAVI-OUR, and conform to His Example, in a Respect to all the Commandments of GOD. They are ; I desire an Heavenly Country. What have I, but Heaven, and my GOD there, to make me Happy ! Nothing that I can desire on Earth, will yield me a solid and lasting Happiness.

WHEN a Principle of such PIETY is im-
planted in a Soul, Heaven comes down into
such a Soul. The Inhabitants of Heaven do
Rejoyce over such a Soul ; the Morning Stars
do Sing together, and the Sons of GOD Shout
for Joy ; They make those Acclamations up-
on such a Soul, *Arise and Shine, for thy Light
is come, and the Glory of the Lord is arisen up-
on thee.* It is an ancient saying in the
Church of GOD ; *Anima Justæ Cælum est.* The
Soul of a Pious Man, has Heaven in it. O
Heaven-born Soul, There is no Fear of thy be-
ing thrown down into Hell. If thou shouldst
be so, thou wouldest carry Heaven thither
with thee. A Soul conformed unto GOD ;
the Fire of Hell can't find any thing that is
Combustible in such a Soul. And then,
While this PIETY is in its Exercises, 'tis a
Conversation in Heaven that we come into.
The Love of GOD, is the Root of the Righteous ;
in the Soul. This Root should be continually
bringing forth the Fruits of due Regards to
the

the Beloved SON of GOD ; of Remorse for the Things whereat GOD is Displeased in us ; of Patience under the Sad Things which GOD Orders for us ; of Kindness to the Neighbour whom GOD has made our Brother ; and of a Concern to Do Good unto all about us ; The Fruits by which our Heavenly Father is to be Glorified : This were an Heavenly Spectacle. We read, Rev. II. 7. Of, *The Tree of Life, which is in the midst of the Paradise of GOD.* The Jewish Writers, call the Principle of PIETY which a Godly Man carries away to Paradise with him when he dies, *The Tree of Life in the midst of Paradise.* Believer, While the Root of the Righteous, is flourishing in all the Branches of it, and shooting forth all the Fruits of Righteousness upon thee, thou hast the Tree of Life which will One Day Comfort thee in the Paradise of GOD ; And thou mayst now take the Comfort of a Paradise in all the Fruits of Righteousness, which thy Conversation is filled withal. There is a Paradise in the Conversation. We are directed, Gal. V. 25. *Let us walk in the Spirit.* In the Heavenly World, the Saints have the Holy SPIRIT of GOD entirely filling and acting and leading of them. As far as we have the Holy SPIRIT of GOD filling of us, We so far have Heaven coming down into us. To Walk in the Spirit, is to have a Principle of PIETY, Operating in all our Walk. It is to be ever doing such Things, as a Principle of PIETY begotten and cherish'd in us, by the Holy SPIRIT of GOD

GOD, would move us to. To have our Life ennobled with a daily Course of such Things, and filled with *Recognitions* of **GOD**, and of our Obligations to Him ; This is to live after an *Heavenly Manner*.

COME then, O *Child of Light* ; Come, and Walk in the Light ; And let this *Light of GOD* be ever shining on thy *Tabernacle*. Be continually paying *Devotions* to **GOD**, and *Bennignities* to Men, in the proper Seasons of them. To animate 'em, often call to Mind, *The Eye of the Glorious GOD is now upon me, and what is it that He now calls me to !* Be a *Wise redeemer* of thy Time, for the best purposes of it. Carry on thy *Secular Business* Cheerfully and Honestly, with an Eye to **GOD** in the doing of it. Maintain the Frame of a *Traveller thro' the World*, and pass the time of thy *Sojourning here in the Fear of GOD*. Verily, There is Heaven begun in this *Conversation*. The Principle of **PIETY** thus Exercised, is a *Fountain of Life*, and a *Well of Water*, springing, and spreading, and running into *Everlasting Life*. It will most certainly End in the Ocean of a *Blessedness* that will never have an End.

The Second E S S A Y.

OFTEN to fetch our *Excitations* and *Consolations* in a Life of **PIETY**, from the present Circumstances of the Faithful in the *Heavenly World* ; This will be a *Conversation in Heaven*,

ven, and we shall be caught up thither in it. With reference to the Departed Saints, it is enjoined upon us; Heb. XIII. 7. *Remember such, and Follow their Faith.* We are not only to call to mind, what they were *Before* their Departure; but also what they are *After* it; And how things are now with them, in the *Paradise*, which they are *flown* into. There is a *Communion with the Departed Saints*; which is indeed so far from its being *Unlawful* to be ask'd for and sought for, that our *Sanctity*, and a *Conversation in Heaven*, lies very much in the Study of it. The *Spirits* of the *Faithful*, those *Lovely Birds*, that are Lodged in the *Paradise* of GOD: *Paradise* was indeed Originally a Name for the Place, where *Beloved Birds*, are kept and fed, and well provided for! These are gone before us thither. It may be, some of them were our dearest *Relatives*, or, *Lover and Friend* has GOD put far from us, and our Acquaintance into His *Marvellous Light*. We are Lamenting their Departure. But let us now cease our Lamentations; *Refrain our Voice from Weeping*, and *our Eyes from Tears*; Let us go up thither after them; and verily, our *Work* will be *Rewarded*, even while their Bodies are not yet brought back from the Land of the Enemy. When GOD our SAVIOUR comes again to us, *Them that sleep in JESUS* He will bring with Him. In the mean time, Let us *Awake unto Righteousness*, and get up to them, in such *Views* of their Condition, as the *Evangelical Discoveries*

ries will help us to. It is indeed said, *They have no more a portion for ever in any thing that is done under the Sun.* But if they have *nothing* to do with us, we have *something* to do with them: and we should as far as we can affect our selves, and inflame our *Zeal*, and co-firm our *Peace*, and strengthen our *Hope*, from what we know concerning them. The *Saints*, whose *Bodies* are *Laid in the Earth*; are the *Excellent Ones*, in whom we are to have a singular *Delight*; and are the *Noblest Members* of the *Family*, which we our selves in a *Lower State* belong unto. More particularly,

First. IN our Communion with the *Departed Spirits* of the Faithful, we are to find *Excitations to Well-doing*, yea, to *Abound in the Work of the Lord*. Syrs, Let us mind what and how they do, in the *Form* that is Above us. Let this render us Good Scholars in the *School* where we are breeding for *Heaven*, and let it Ripen us for a Translation to them there.

AS now, When we are *Adoring* of GOD, and our SAVIOUR, here on Earth, we are doing of what the *Spirits* of the Faithful in *Heaven* are doing of. So we are taught, Neh. IX. 7. *The Host of Heaven Worshippeb Thee.* But now, that in our *Adoring* of our GOD, we may do it worthily, Let us labour to do it as like the *Spirits* of the Faithful in *Heaven*, as ever we can. It is required, *They that worship GOD, must worship Him in Spirit.* Let us worship Him like the *Spirits* that are
Above,

Above, and we shall do so. Oh! Let our *Spirits* be engaged in what we do. And that they may be so, when we are falling down on our Knees, Let us think, Oh! In what an *holy manner* do our *Brethren in Heaven* prostrate themselves before the *Glorious high Throne of our GOD!* When we become Dull in our Approaches unto GOD, call down the *Spirits* that are Above, to be *swift Witnesses* against our *Lukewarmness* in what we have before us. Receive a *Rebuke* from Heaven, O Luke-warm Worshipper, in such Thoughts as these; Do our *Brethren in Heaven* worship the *Glorious GOD*, so *Unconcernedly*, so *Unattentively!* Are their *Praises of the Glorious GOD*, offered up so *Indifferently*, and with so little *Elevation*. Feeling thy self grow *Drowsy* in thy *Worshipping*, *Rebuke* it so; Do our *Brethren in Heaven* worship so *sleepily*, so *heavily*, so *shamefully!*

I go on; Alas, Here on Earth, We are in a *Frozen Zone*. That Word, *The Love of many shall wax cold*, how sadly do we find it *Verified* in our own *Experience!* But, my Friends, I will deal with you, as the *Seraphim* did by the *Prophet*; I will bring a *Red Hot Stone* from the *Altar in Heaven*. Think, Do they *Love GOD* so *poorly* in the *Heavenly World!* Think, Do they *Love One another* no *Better* in the *Heavenly World!* Think, In *Heaven* are they so *Awkward* in doing what *GOD* would have them to do! In *Heaven* are they so *Backward* in
doing

doing what they have to do for One another? Are their Graces no more Vigorous in the Heavenly World? Oh! Let a Fire of GOD come down from the Spirits of the Faithful in Heaven, upon you; and make you Zealous of Good Works like them; Fervent in Spirit serving the Lord. When we fail in our Compliance with the Will of GOD, with what a Pungency may we thus reprove ourselves; Is this to do the Will of GOD on Earth as it is done in Heaven? Methinks, This Reproof of GOD should Sound like a Peal of Thunder in Heaven over us!

THIS more; We are too ready to make Light of Sin; Foolishly to make a Mock of Sin; To play with the Leviathan, and sport with Firebrands, and Arrows and Death. To Cure this Delirious Malady, O Inconsiderate Ones, I will carry you to what will be better than the Pool of Bethesda. O you that are Solicited unto Sin, Look up to the Heavenly World. Lift up your Eyes unto Heaven that your Understanding may return unto you. From thence you may have a right Understanding, how Sin is to be judged of; how loathsome it should be in your Judgment of it! How odious, do you think, how odious, is all Sin, unto the purified Spirits of the Faithful there! Sin, it certainly appears worse than Death and Hell it self, unto them who are got thro' Death into Heaven. I am
very

very sure, they had rather Dye over again than Sin any more. Why should not our Wishes then be, Ob ! That I could Hate all Sin, like the Spirits of the Dead, that are on all Accounts free from Sin !

THIS further ; We too much Dote upon this World ; Here we Dream of Great Things ; and we seek what we Dream of. Yea, We have a Multitude of such Dreams, in which there are Diverse Vanities. Now to prevent our Fondness for this World, Let us Look into the other and upper World. O Worldly-Minded Ones, Think, How does this World with all the Glory of it appear, and what are all the Riches of it, unto the Spirits, who have taken to themselves Wings and have flown away into the Heavens ! What a contemptible World is This, unto them that are got into the Heavenly World ? What silly Toys, Baubles, Trifles, do all the Grandeurs of This World, appear to them, who are got into the more glorious Regions ? Ah ! Vain World ; Thou shalt no longer be my World. I will be more taken up with a Better World ; perswaded that I shall shortly be taken up to that Better World.

LET this be added unto the rest of the Warm Influences to be deduced from the Heavenly World. In Paradise, the Spirits of the Faithful have an Earnest Expectation of a Resurrection for their Bodies. They are well-appriſed of this, That at the Resurrection of the Dead, there will be a considerable Ac-
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cession

cession to their Blessedness. Then 'tis, that they are to have the full *Recompence* of all that they have done for GOD; and the full *sheaves* of the *Harvest*, for which they have *sown in Tears*. Then 'tis, that the Lord gives a *Reward unto the Saints*, and unto them that *fear His Name*. Then 'tis, that the *Righteous Judge* will give the *Crown of Righteousness* to them that love His *Appearing*. As their *Flesh* in the *Dry & Thirsty Land* of the *Grave*, is after some sort *Longing for the Lord*, so their *Soul is Thirsting for Him*: Their Cry is, *O when wilt thou come unto me!* And, *How long, O Lord, Holy and True!* It is not only in this *Life*, that they have *hope in CHRIST*, for the *Great Things* which He will do for them, at the *Resurrection of the Dead*. When they are passed out of this *Life*, they still are in a *State of Hope*, and at a yet more *Heavenly rate Rejoyce in the hope of the Glory of God*. Now in this Thing also we are to join with them. Join with them in *Looking for that Blessed Hope, the Glorious Appearing of that Great GOD and SAVIOUR of ours, even JESUS CHRIST*. Join with them, in the *Lively Hope of the Inheritance reserved in Heaven for us, and the Salvation to be revealed in the Last Time*. Accompany them in their *Anhelations*, for *hastening the Day of GOD*, and say, *Why is His Chariot so long in Coming; why tarry the Wheels of His Chariot!*

BUT then, Secondly; In our *Communion with the Departed Spirits of the Faithful*, we
are

are to find wondrous *Consolations* under and against the various *Evils* which here we meet withal. From that which they that have been fetch'd away to *Heaven* before us, have attain'd unto, let us fetch our *Encouragements* under and against the *Difficulties* of the *Narrow Way* that leads unto it. O *Afflicted* and *Conflicting* People of GOD, I bring you now some *Spiced Cordials* from the *Islands of Spices*; from an *Heavenly Country*. Look upwards, and you shall soon say; 2 Cor. IV. 16, 18. *We faint not, while we look to the Things that are not seen.* Look and see there what you have to encourage you under the *Difficulties* of your *Pilgrimage*. Yea, as often as you meet with any *Bitter Waters* here, fetch down a sprig from the *Tree of Life* in the *midst of the Paradise of God*, and cast it into the *Waters of Marah*. Think, how they whose *Life* was once *Embittered* as much as yours, are now circumstanced in a *Better Life*, wherein they Remember their old *Sorrows* no more than *Waters that pass away*.

O my *Fellow Travellers*; Are you in danger of growing *weary* of your *Duty*; *Weary* of of being always upon *Duty*; *Weary* of *Watching* and *Warding*, and carrying on a *Warfare* in which no *Intermission* is allowed of? 'Tis a most heartning word; Gal. VI. 9. *Let us not be weary in well doing, for in due season we shall Reap, if we faint not.* Look up to the *Spirits* of the *Faithful* in *Heaven*, and see what they have already begun to *Reap*, of their *Labour*

in and for the Lord. Can you imagine, That they Repent of their Prayers, Repent of their Alms, Repent of their Self-denial, or of their Activities in serving the Kingdom of GOD? No, No; All that they did in Repentance, and in working out their own Salvation with Fear and Trembling, they will find, will never be Repented of. They will tell you; Oh! This Blessedness! This Blessedness! 'Tis worth all the pains that can be taken for the obtaining of it. O hold on, and hold out, ye diligent Servants of GOD; The prize of your high Calling here, is richly worth your contending for.

PERHAPS, the Devil, and his Party, will go to discourage you, as if the serious Followers of GOD, and of Holiness, were a very Diminutive, a very Despicable Party in the World: Yea, that the most of the Learned and the Splendid in the World are not of that Little Party. But, O Little, Little Flock; Look up to the Heavenly World. There you will see the Holy Ones make a very Regardable Party. There, they are an Exceeding great Multitude, which no Man can number. All those Enlightened Favourites of GOD, Embrace and Applaud that Holiness, which is derided in this absurd and sordid World. Oh! Declare for Holiness, and Abide by Holiness; you have in Heaven on your side, enough to weigh against the Frenzies of all them that have not the Understanding of the holy Ones; enough to weigh down against a Thousand Worlds.

YOU

YOU may be Discouraged by the Divisions which you see among them who ought to keep the Unity of the Spirit in the Bond of Peace. But in Heaven there is no such Things ; you see no Discord, no Farring there. United unto GOD, they are One with One another in Him. Our Lord's Demand for His Disciples, That they all may be One, is fully answered then.

YOU may be Discouraged, because you are Abusively treated here, Scourged with the Tongue, Smitten with the Fist of Wickedness. In Heaven there are no such Things. There are no Shimei's in that Holy Land. The Dogs are without. No pricking Briars, no vexing Thorns, in the Garden of GOD.

THE Troubles of this Life may Discourage you. But, in Heaven they shall have all Tears wiped from their Eyes. There the Wicked cease from Troubling, and there the Weary are at Rest. If you tread in their Steps, you shall shortly be so too. O Blessed Mourners, you shall be Comforted.

In fine ; YOUR Corruptions are your Discouragements. But, O my Brethren, The Spirits of the Faithful now in a Sinless and a Spotless Paradise, They, They once complained of the very same Corruptions. Their Outcries of a Blind Mind, a Vain, Proud, Impure, Slothful and Earthly Heart, were the same with yours. A Busy Devil once haunted and frightened them, just as he now does to you. They fear-

ed a *Shipwreck* as much as you can do; and said, *I shall one day perish by an Heart that is deceitful above all things and desperately Wicked.* But they are got safe into the *Harbour* after all. Now think upon it, O my SAVIOUR, *Wilt thou not Save me, as thou hast Saved my Brethren before me?* They are now intirely got rid of that *Indwelling Sin* which once made them cry out, *I am weary of my Life, because of it; what good can my Life do me, while I carry about so much of that Flesh, which has no good Thing dwelling in it.* They now have not so much as One *Vain Thought* molesting of them. The *Egyptian Frogs* cannot leap or crawl up into those *Holy Chambers*.

THUS, O You that have your *Faces* thitherward, Let your *Thoughts* often go into the *Paradise* of GOD, before the going up of your *Souls* into it. Yea, Let your *Thoughts* carry up your *Souls* into it. Your *Thoughts*, Oh, Send them often up thither, as the *Harbingers* and *Forerunners* of your *Souls*. This, *It shall be a Sign unto you, saith the Lord.*

INVADED and Infested with the *Sufferings* of this present *Time*, and sitting with tired *Elias* under his *Juniper-Tree*; Think, *My Friends* in the *Paradise* of GOD, are not pinched with *wants* and *straits*, and are not encumbred with such *Difficulties*, as I am here humbled withal. They are not broken with such frequent *Infirmities* as my *Crazy Body* is here discomposed withal. They

' They hear not the *Defaming of many* as I
' do in this *Land of Darknes and fiery flying*
' *Serpents*. They are not buffeted with such
' *Temptations*, nor do they feel such abhorred
' *bratts of Babylon* conceived in their Minds,
' as I find this *Valley of the shadow of Death*
' filled withal. Oh ! When shall I be fetch'd
' away to those *Blissful Regions* ! Lord, I
' loath it, I would not live always ; I long, I
' long to be as and where these my Brethren
' are. The *Glorious Free Grace* of my GOD
' will do for me what He has done for them !
Let not these *Consolations of GOD* be small
unto us.

BUT, Thirdly ; It might seem strange if
One so often in the *Vale of Tears* as I have
been, should be unmindful of One *Peculiar*
Occasion, for our *Conversation* with the *De-*
parted Spirits of the Faithful in the *Heavenly*
World ; This is, when we are in the midst of
our *Lamentations* for their Departure from us.
How common a Thing is it for us, to have
the *Desire of our Eyes taken away with a Stroke* !
Desireable Relatives, and *Friends dear to us*
as our own Souls, whose *Consciencious Carriage*
here, obliges us to think, that it is well with
them ; and our *Children* in their *Minority*, not
having Renounced our GOD, who has engaged,
I will be Their GOD, and therefore has *Prepared*
a City for them : These do by *Dying* leave us.
Their *Death* drowns us in Tears. Because they
are gone to their *Long Home*, we walk as
Mourners about the streets. But now, Let
us

us very particularly take this Opportunity, to Rejoyce in the *Views* of the *Joy*s, which our Departed Friends are flown unto; and Hear them from their Celestial and Superiour *Joy*s calling to us, *Weep not for us, but weep for your selves.* Harken to them, as *Comforting us in our Trouble, by the Comfort with which they are themselves Comforted of GOD.* They and all Heaven with them, lay us under that Prohibition; 1 Thes. IV. 13. *Concerning them who are asleep, sorrow not, even as others who have no hope.*

IT is true, The Faithful who are Dead, receive not the *Perfection* of their Blessedness, till the *Resurrection of the Dead*: Part of them is yet in the Hands of Death. But the famous Tyndal, who was one of them that opposed the Opinion of the *Papists* about it, yet would say, *I believe they are in no worse case, than the Soul of CHRIST was, before His Resurrection.* Most certainly, The *Spirits* of the Faithful, have exceedingly mended, their state, by leaving of their *Bodies*. Were it not so, our Apostle, whose *Meat* and whose *Drink* it was to be always at work for an Admirable SAVIOUR, would not have been so *Desirous to be Dissolved*; would never have made it a *Maxim* with him; *To Dye is Gain.* That part of the *Heavenly World*, in which the *Departed Spirits* of the Faithful are lodged, is called, *Paradise.* Their Blessedness is represented under the Figure of a Glorious *Paradise.* *Paradise* you all know, was the *Delicious Garden*

den, wherein GOD placed *Man*, in the Day when He breathed into him the *Breath of Life*, and he became a *Living Soul*. It seems to have been upon an *Island*; it was then, *The Island of the Innocent*. That ancient *Paradise* was but an Emblem of *ours*. Among the Jews of old, the phrase for the *Dead Saint* was, *A Soul in the Garden of Eden*. If the *Garden* to be tilled by *Adam*, were a place of Beauty, of Pleasure, of Tranquillity, much more so the *Garden*, which the Second *Adam* has prepared for us. In that *Paradise*, there was a Confluence of *Delights*; In that *Paradise* our Parents Conversed with the *Angels of GOD*; In that *Paradise* there was a *Tree of Life* to be fed upon. All of This, in a *Terrestrial Paradise*. But, Oh, how much more all of This, in our *Heavenly Paradise*! All that the Old Pagans propounded in their *Elysian Fields*, fell infinitely short of what is to be found in this *Paradise of GOD*. If the very Footsteps of the *Terrestrial Paradise*, be much lost in the *Flood*, yet we are no great Losers, as long as we have Access to the *Heavenly Paradise*. And our *Paradise* has also this Advantage of the *Old one*; There will no *Serpent* creep in to annoy us, or delude us there. They that are flying thither, may so triumph over the *Power of the Air*, and over the *Spiritual Wickednesses in the High Places*, as they fly along; *Where I am going, you cannot come*. Are the *Spirits* of our Friends gone into a *Paradise*? They cannot, they cannot be unhappy there. IT

IT is Observed of the Good Man, Psal' XXV. 13. *His Soul shall dwell at Ease*, when, *his Seed shall inherit the Earth*. It may be rendered, *His Soul shall dwell in Good*; (in a Good Place and with the Good One;) So it shall be, when he dies, and by his Death leaves what he has of the *Earth*, to be divided among his *Heirs*. The Good which the *Spirits* of our Friends are gone to receive, Oh! how much *Better* is it than the *Best* of what they leave behind them? Take what they leave, O *Rich Heirs*, if you are so: They are gone to be much *Richer* than all the Possessions here could render them. Of One in *Paradise*, we read, *He is Comforted*. But, how inexpressibly *Comforted*, when he *lies down* with *Abraham*; is feasted at the same *Table* with him; A *Table* where the Soul shall be *satisfied with Marrow and Fatness*! What a *Rest* are our Friends now, after their *upright walking*, retired unto? A *Rest*, which is therefore called, *A sleep*, in and with the Lord. They have drop'd their *Bodies*; but with their *Bodies*, they dropped their *Sorrows* too: And they have escaped from all that here was, or could be, *Uneasy* to them. This above all, is a point on which they are to be Congratulated. The *Seeds of Sin*, which were in their *Flesh*; the *Snarcs of Sin*, which their *Bodies* laid for them; they have made a glad escape from all of these. The *Holiness*, which they longed for, which they groaned for, which was more valuable than all this World

unto

unto them ; This is what they are now got unto. Hark ! Don't you hear that Song of your GOD with them ; Psal. CXXIV. 7. *Our Soul is escaped as a Bird out of the snare of the Fowlers ; the snare is broken and we are escaped.* Their sleep is not a State of stupidity, and Inactivity, and Psychopannychie. They Rest, but the sweetest Repose of the Rest is, that it is without Rest ; we read, *They rest not, Day and Night, saying, Holy, Holy, Holy Lord Almighty.* O Happy Condition ! The Jewish Targum tells us, That when *Esther* saw the Advancement of *Mordecai*, she made that Acclamation in the CXIII. Psalm ; *He raises up the Poor out of the Dust, that He may set him with Princes.* And he made that Acclamation in the XXX. Psalm, *Thou hast put off my sackcloth and girded me with gladness ; I will Praise thee, O Lord GOD, my Redeemer.* Methinks, the Happy Condition of our Departed Friends may call for such Acclamations. GOD has Advanced them Wonderfully. From their Advancement, they call down to us, *As well as we Love you, we would not for all the Allurements of your World, Return unto you.* This, This must now be our Communion with them. *Their Joys must be Ours.* As often as we think on them, let it Comfort us to think on the Joys whereinto Their GOD and Ours has taken them. It is an Article in, *The Communion of Saints ;* 1 Cor. XII. 26. *If one Member be honoured, all the Members rejoyce with it.* Oh ! Let us Rejoyce with our Friends,

Friends, whom our SAVIOUR has *Honoured*, and *Chosen* and *caused* for to approach unto Him, *that they may dwell in His Courts*, and be *satisfied* with what He has to do for them there. And in the midst of the Vexing Things that we meet withal here below, let it satisfy us to think, *My dear Friends Above*, are *delivered from all these Vexations*. With such Thoughts let us thus follow our Friends up to the *Heavenly World*, which they are gone unto, and perhaps *Taken up in the midst of their days*. It will be no faulty *Necromancy* for us thus to *Converse* with the *Dead*: and partake in the Joys of their *Heaven* with them.

The Third ESSAY.

OUR *Worship* of the Glorious GOD, is to be a *Conversation with Heaven*, by our *Worshipping* as far as we can agreeably to what is done in the *Heavenly World*. We seem utterly at a loss, *What is it, that they do in Heaven*. But, why so much at a Loss? Christian, *Worship thy GOD* and SAVIOUR as He has from *Heaven* directed thee to do it, and thou wilt need no longer to be at a loss about it. In *Heaven* they do such Things as thou art now doing here: Tho' indeed the Things are done with less *Imperfection* There than here. I come to thee then, with an Order which was once heard in the Mouth of an *Angel* by one taken up into Heaven,
Worship

Worship GOD. But Oh, Do it so, as to have a Conversation in Heaven by doing of it. By the Accounts brought from Heaven unto us, we Learn, That a Worship of the Glorious GOD, is carried on, among the Blessed there. The Disciple whom JESUS Loved, having a Door opened in Heaven unto him, as we have this Day unto us,—And, Oh! Blessed are our Eyes, that we may see such Things! — What was it that he saw passing there? — He saw, [Rev. IV. 9, 10. and V. 8, 14.] Living Ones give Glory, and Honour, and Thanks, to Him that sits on the Throne, who Liveth for ever & ever. He saw Elders fall down before Him that sits on the Throne, and Worship Him that Liveth for ever and ever. He saw them fall down before the Lamb, having every one of them Harps, and Golden Vials full of Odours which are the Prayers of the Saints. There is the Voice of many Angels, even Myriads of Myriads, and Thousands of Thousands, coming into the Worship, and saying with a Loud Voice, Worthy is the Lamb. And when every Creature throughout the World, says, Blessing, & Honour, and Glory, and Power, be unto Him that sitteth on the Throne, and unto the Lamb for ever & ever, those Living Ones then say, Amen, and the Elders fall down and Worship Him that Liveth for ever & ever. Look up, O Worshipper of GOD; See how they are Employed Above, and wish, Ob! when, when shall I be among them! In the mean time, O you that Fear the Lord; Be sensible of This; Our Worship of our GOD

and our SAVIOUR, is no further *Acceptable* to *Heaven*, than it is *Agreeable* to what is doing in *Heaven*, and holds a *Correspondence* with what is done in the *Adoration* which the *Holy Ones* there pay unto *Him that sitteth on the Throne*, and unto the *Lamb*. Yea, But then, Let us look upon our selves as *Invited* into *Heaven*, *Invited* up to *Heaven*, as often as an *Invitation* to the *Worship* of our *GOD* is made unto us. Well might the *Psalmist* say, *I was glad when they said unto me, Let us go into the house of the Lord, and unto his worship there.* It is equivalent unto saying, *Let us go into Heaven, and let us do what they are doing there.* O you that are *Backward* unto the *Worship* of *GOD*; Are you aware, how you turn your *Backs* upon *Heaven* in being so!

BUT now, when we are setting about the *Worship* of *GOD*, Let us think, *I am now taking a Step into the Heavenly World.* And at the same time, let us think, *How is the Glorious GOD worshipped in that Heavenly World, which I am now lifting mine Eyes unto?* Indeed, some concern to *Worship* our *GOD*, and somewhat as they do in *Heaven*, seems to be implied in our *Lifting up our Eyes to Heaven*, in it; which is a *Gesture* that in our *Worship* we are used unto. In our *Worship*, we *Draw near* to *GOD*, if we do any thing to purpose; and we have *GOD* *Communing with us* from His *Mercy-Seat*, if we *Draw near* to Him, as we ought to do. But is it not an *Heaven*, to *Draw near unto GOD*, and have *GOD* *Communing*

ning with us ? This will certainly make an Heaven, if any thing will do so.

BUT we will apply our selves to particular Exercises of Religious Worship, and see what a Conversation in Heaven we may therein be led unto.

AND, First ; Let us Begin with PRAYER. Quicken us, O GOD of our Salvation, Quicken us, that we may call upon thy Name. In a Life of PIETY, there is nothing more prescribed, nothing more practised, nothing more important than This ; To Pray always with all Prayer. And, For this every one that is Godly will Pray. There is not the least Spark of PIETY in any one, where that cannot be said ; ACT. IX. 17. Behold, he Prays ! Now, That we may Pray always and not faint, what a Motive to it have we in this, That we go to Heaven, when we go to Prayer ? By Prayer we knock at the Door of Heaven. Yea, if it be a Prayer made with an Inwrought Energy in a Righteous Man, the Door of Heaven opens to it, and the Cry with the Soul that makes it, enters there. As often as we are called unto the Prayer of the Closet, [And was there ever any Israelite indeed, not often as under the Covert of a Figtree there ?] the Sound of the Call is, Come away to Heaven ; Thy GOD would speak with thee there ! As often as we go to Prayer with our Household, [And, As for the true Sons of Abraham, I know them ; They will daily do it !] we may remember, I am now carrying

my Domesticks to Heaven with me. The Prayer made in the Assemblies of Zion, has this to Recommend it; Lord, *In this they visit thee.* There is a *Visit unto Heaven* in it. We raise our *Wings for Heaven* by falling on our *Knees*. Our *Kneeling* is indeed our *Flying*. Yea, by casting our selves prostrate in the *Dust*, we mount up to the *Hills*, from whence all our help comes down unto us. Prayer was thus defined by the *Ancients*, *Ἀνέβασις τοῦ νοῦ τοῦ Θεοῦ.* *The Ascent of the Mind unto GOD.* There is a going up to *Heaven* in it. O *Prayerless* Ones, if you knew what you do, surely you would never do as you do. You *shut your selves out of Heaven*, while you are the *Wicked that call not upon GOD*. And if while you *Live*, [Alas, why did I say, *Live*! You are *Dead while you Live*!] You *shut your selves out of Heaven*, how can you imagine any other, but that when you *Dye*, the Great *GOD* should *shut you out*, and be deaf unto you, when you make the Lamentable Cry, Lord, Lord, *Open to me*! *Heaven* is not like to be found *Open*, by any *Expired Soul*, that cannot say, *I have already been often, often there!*

BUT then, the *Manner* in which we are to *Pray*, This is what we are now to be minded of. 'Tis after an *Heavenly Manner* that we are to *Pray*. After this manner, pray ye. Think, *How the Prayers of the Saints ascend before GOD with the smoke of Incense*, in those Applications which are in *Heaven* made unto Him. Without looking unto them who dwell

in the Heavens, to Pray for us; (it would be a *Blaspheming* of them to do so!) we may look upon them, as *Praying* to their GOD, and ours, in a *manner* highly worthy of our Imitation. We may easily apprehend, That their *Prayers* are principally filled with *Praises*; Yea, the *High Praises* of GOD are in their *Mouths*. And, what *high Thoughts* have they of the Glorious GOD, before whom they *Cover their Faces*! What *high Thoughts* of the CHRIST on whom they depend for all that is Good? What *high Thoughts* of the Blessings which they have their Eyes upon! How full are they of *Resignation* to the Will of GOD; forever saying, *The Will of the Lord be done*! How full are they of Kind and Candid *Wishes*, that others may share with them in all their Blessings! Oh! Could we *Pray* and *Praise* as They do! Syrs, *Prayer* is quite another thing, than 'tis commonly thought for. 'Tis not merely to utter the *Howlings*, or the *Cravings* of the *Flesh*: Much less is it, the *Formal Reading* of a few Good Words, the *Heart* remaining at the same time unaffected with them. No; To *Pray* is for a Man to be swallowed up in Admirations and Astonishments at the *Glories* of the Infinite GOD, and have a Soul Earnestly set upon the *Glorifying* of GOD, and propounding of Things wherein GOD is to be *Glorified*; but entirely *Submitting* to the Divine Determinations. Briefly, 'Tis a *Soul offered up unto GOD*. And is there not much of *Heaven* in such *Heavenly Tendencies*!

BUT that we may have yet more clear Apprehensions of this matter, and understand how we may have our *Conversation in Heaven*, when we pour out, and send up, our Prayer before the Lord, Let us bestow some Thoughts on that Passage; Heb.X. 19. *We have Boldness to Enter into the most Holy Place by the Blood of JESUS.*

First, WE are to understand, That there is a *most Holy Heaven*, which was figured and answered by the *most Holy Place*, in the Temple of Israel. What was ordered for to be (first in the *Tabernacle*, and then) in the Temple of the *Israelitish Nation*, was a Copy, or a Transcript, of what is really Existent in the *Heavenly World*. There is a most wonderful Place, where the Great GOD condescends to Exhibit Himself, unto His *Favourites*, more than unto the rest of the World. The Form of that Heavenly Exhibition, had a Little Pourtraiture of it in the *Israelitish Temple*; which was framed according to the Pattern in the Mount. The Things in the *Holy Places made with hands*, were, as our Apostle tells us, *Figures of the True Things*, which are in the Heavens. And the Jewish Worship was called, *The Heavens*; because it had such a Representation of the *Heavens* in it. Accordingly, there is a *Special Apartment* in the *Heavenly World*, which is, *The Holy of Holies*, or, *The most Holy Place*. 'Tis the Distinguished Place, which Moses calls, *The Heaven of Heavens*;

vens; and Paul calls; *The Third Heaven*. The *Sanctum Sanctorum* in the Temple was a Type of it. In this most Holy Place, there is a peculiar Presence of GOD. The Throne of GOD is there. It is peculiarly, inexpressibly, inconceivably, His Dwelling-Place! *The Habitation of his Holiness, and of his Glory*. Here 'tis, that the Glorious One, dwells in that Light which no Man can approach unto! Here 'tis, that our JESUS appears as our High-Priest, yea, *Sits on the Right hand of the Throne of the Majesty in the Heavens*.

BUT then, We are to understand, That by Prayer duely managed, we may Enter into the most Holy Heaven. By Prayer we go to speak with our GOD, where He dwells. And where He is to be met withal. On the same score, it is said, that we *Come unto the Throne of Grace*, by the Prayer that we make unto our GOD, But, how are we able to make it, that we may Enter into the most Holy Place, in the managing of it? It is thus to be done.

WE are to Consider, What our SAVIOUR is doing for us, in the most Holy Heaven. Our SAVIOUR having offered up Himself a Sacrifice to GOD for us, is now gone into the most Holy Place, that He may Save us to the Uttermost, by making a continual Intercession for us. This is the Sum of it. He has entered into the most Holy Place; having obtained Eternal Redemption for us; And, After He had offered a Sacrifice for Sins, he is forever sat down on the Right Hand of GOD. Wherefore, when

we

we are going to Prayer, we should have such Thoughts as these Livelily Operating in our Minds ; Oh ! 'Tis well for me ! I have an High Priest in the most Holy Heaven, ever concerned for me. Though I have Sinned, yet I have an Advocate in the most Holy Heaven, even JESUS CHRIST the Righteous ; I have an Advocate One of a Thousand, who shews his Righteousness for me there. My SAVIOUR is in the Holy Heaven, pleading the Merits of his Blood, that so all the Blessings of his Covenant, which I am asking for, may be bestowed upon me. My Poor, Sorry, Sinful Prayer, is perfumed with a most precious Incense by my SAVIOUR, and He is at Work in the most Holy Heaven that so I may be accepted with GOD. Thus, our Prayer is no sooner made, but it is in the most Holy Place. We have a SAVIOUR in the most Holy Place undertaking for the Success of it. We enter into the most Holy Place, by Praying with such Thoughts as these in our minds. Yea, O Believer, Consider all the Petitions in thy Prayer, as being entirely left in the Hands of thy Advocate in the most Holy Heaven, for Him to Prosecute them, as He shall see most proper for thee. Think and say, O Thou, who pleadest the Causes of my Soul ; All my Desire is before thee, and my Groaning is not hid from thee. Thou knowest what is best for me. I leave all to thy Direction, to thy Disposal. If there be any thing in my Prayer, that thou approvest not, Let it be denied unto me ; It is enough, if all the

Good

Good Pleasure of thy Goodness be obtained and fulfilled for me.

MORE than this; We are to Consider our SAVIOUR in the most Holy Heaven, as even Representing of us there; not only Interceding for us, but even Representing of us. We are to think, That we are *ourselves*, as well as have our Prayer, in the most Holy Heaven, because we have our SAVIOUR there. Our SAVIOUR, and Forerunner, is for us entered within the Vail; And He appears as the Head of His People there. We read, GOD has made us to sit together in Heavenly Places in JESUS CHRIST. Inasmuch as our SAVIOUR is in the Heavenly Places, we that are in Him are virtually there. When we are going to Prayer, we should have our Minds Comforted with such Thoughts as these; Most certainly my Prayer will enter into the most Holy Heaven. I have my SAVIOUR there, And in Him, I myself am already there. Since the GOD of all Grace has fetched my SAVIOUR into the most Holy Heaven, all the Members belonging to the Mystical Body of that Glorious Head, shall be brought thither after Him. In the mean time, when I call upon the Lord, and cry unto my GOD, He will hear my Voice out of His Temple, and my cry will come before him, even into his Ears.

YEA, O Believer, Consider, that thy Prayer is no less heard by the Omnipresent and Omniscient GOD, than if thou were Thyself Actually in the most Holy Heaven, there Ordering

ing thy Cause, and filling thy Mouth with Arguments. Thou art at Prayer on the Earth, at an Unknown Distance from the *most Holy Heaven*. But yet, While thou Rememberest, GOD is in Heaven, and thou upon the Earth, it may refresh thee to think and say; I now draw nigh to GOD, and he draws nigh to me. My Request is as much made known unto GOD, in my Prayer, as if I were in the *most Holy Heaven*, standing before Him there.

IN our Prayer, Oh! Let us Consider the Blood of our JESUS, as procuring this Entrance into the *most Holy Heaven* for us: The Way thither is Unpassable; the flaming Sword standing in the Way, till the Blood of our JESUS made Atonement for us.

AND now, We come with a Boldness to the *most Holy Place*. The English of the Word, *παρρησια*, which we render, Boldness, is, To tell all. Coming to our GOD in the *most Holy Heaven*, Let us Tell all our Wants, Tell all our Grievs, Tell all our Cares; even such Things, as we may be loth to Tell unto any Friend upon Earth: Even the Bitterness which is known to our own Hearts alone, and which a Stranger intermeddles not withal. The more Freedom of Speech we do it withal, the more of Heaven still do we feel in our Prayer; An Afflaxion from Heaven in it. Such a Conversation in Heaven our Prayer will bring us to.

BUT

BUT Secondly, From our Speaking to the Glorious GOD in our Prayer, Let us go on to hear Him Speaking to us, in His WORD. In Conversing with the WORD of GOD, there is to be had a *Conversation in Heaven*. And the *Entrance of that Word*, will give the *Light of Heaven* unto our Minds. We have before us, a *Volumn*, which is an inestimable *Gift of Heaven* unto us; and a *Light Shining* in this *Dark Place*, which therefore we do well to take heed unto. The *Writers* of this *Volumn*, were moved by the *Holy Spirit* of GOD, and wrote under an *Inspiration* from the Heavenly World. *Angels* were by the *Holy Spirit* of GOD, sent from Heaven, to Inspire them; and Possess them, and Incline them, and give Direction unto them. In perusing this *Volumn*, we have the *Natives of Heaven* conferring with us. The *Matters* in this *Volumn*, are such as have been *Revealed* from the *Heavenly World* unto us. *Flesh and Blood* could never have taught us, the Things whereof this *Revelation* is composed: From no Quarter but Heaven could it come unto us. Yea, The *Truths* contained in this *Volumn* are such as the *Angels desire to look into*: The *Inhabitants of Heaven*, are our Fellow Students, when we are Searching into the *Deep Things* which are here to be met withal. Never, Never is this *Volumn Opened* unto us, but we may say, *I see the Heavens opened*. The *Flying Roll* will show the *Heaven* of the Faithful, as well as the *Curses* for the Wicked.

The

The *Volumn* is of an *Heavenly Extract*, and of an *Heavenly Substance*. The *First Original* of it, is laid up, in the sides of the *Ark*, which is in the *Holy of Holies*. Yea, we do without Offence take a View of what is in the *Holy of Holies*, when we are Viewing of these Copies. They that *fly in the midst of Heaven*, have the *Everlasting Gospel* with them; From *Them* it comes down to those who *dwell on the Earth*. And when those who *dwell on the Earth*, acquaint themselves with the *Everlasting Gospel*, they *fly up to Heaven* in doing so. In *Feeding* on the *Word of GOD*, it may on many Accounts be said, *Man Eats the Food of Angels*. Feed on it, O you to whom there belongs the *Childrens Bread*; and be able to say with him; *Job XXIII. 12. I have esteemed the Words of His Mouth more than my necessary Food*. You are *Fellow-Commoners* with the *Angels*, and are *Feasted* with such Things, as are the *Entertainments* of Heaven, and are *Portions* and *Messes* which the *Glorious Lord of Heaven* sends down from thence, to those whom He condescends to call *His Brethren* here. When you *Read the Word of GOD*, think with yourselves, *Who is it that now speaks unto me? Whence is it that I am now spoken to?* Think, *I turn away from Him that speaks from Heaven, if I don't Mind what occurs unto me here*. Accordingly, *Receive it as the Word of GOD*. Pause upon it, with *Heart-affecting Meditations*. Pause, and *Muse till the Fire burns*. Pause,

Pause, and fetch a *Note* and a *Wish* out of every Clause ; And feel GOD *speaking* to you till your *Heart burn* within you. The Heart glowing and smoaking by the *Fire of GOD* shot from Heaven thro' the *Glass of this Word* upon it, goes up to *Heaven in Pillars of Smoke*, and is indeed united unto the *Things in Heaven* by doing so. When you *hear the Word of GOD*, think with your selves, *I am now to hear what GOD the Lord will say unto me.* Form, and Make, the *Echo's of a Complying Heart*, upon the *Weighty Things of GOD* that are passing in the *Sermons*. When any *Faithful Sayings of GOD* are asserted, say upon it, *Lord, I believe this Faithful Saying !* When a *Sin* is Rebuked, say, *Lord, I would abhor this Evil Thing.* When a *Vertue* or a *Duty* is propounded and commended, say, *Oh ! That my Ways were directed thus to keep the statutes of GOD.* When the *Blessings* are pronounced from *Gerizzim*, say, *Lord, Let me see this Good of thy Chosen !* And when the *Curses* from *Ebal*, say, *Lord, I am afraid of thy Judgments.* Rendring back such *Echo's* to the Voice of Heaven, you will go up to Heaven in them.

THERE is a PROPOSAL of a most *Heavenly Tendency*, which I am now to lay before you. 'Tis this ; When the Penmen of the *Sacred Scriptures*, were under those Influences of *Heaven*, by the Guidance whereof their Pens were managed, there were Enkindled in them such *Motions of PIETY*, as were sui-

able to what was convey'd thro' their Pens unto us. Now, O you that have this *Heavenly Store-house of Truth* set open for you, lay a Paragraph of the Sacred Scriptures before you; or take a single Passage or Sentence of it. Find out, what were the *Motions of PIETY*, Evidently breathing in the Men of GOD, at the Moment when their Pens were thus used by them. Observe, what *Love* to GOD, and His CHRIST, and His Church, and His House; what *Faith* in GOD, and *Zeal* for Him; What *Admiration* of His Excellencies, and of the *Works* done by Him; What *Thankfulness* for His Kindnesses, and *Submission* to His Chastisements; What *hated* of Wickedness, and *horror* of the Confusion which it brings unto. Look up to GOD immediately that you may have the like *Motions of PIETY* Enkindled in your own Souls. Give not over, till you find them Enkindled; and then Express them in a Language proper for them. Those Men of GOD, are gone into the *Heavenly World*, which they were by such *Motions of PIETY* prepared for. They have carried such *Motions of PIETY* into the *Heavenly World* with them; and they continue to operate in their Perfection there. By coming into the like *Motions of PIETY*, you become assured of your coming to dwell in the same *Heavenly World*, which these Men of GOD are gone into. Yea, you are already there.

Finally;

Finally ; IN this *Volumn*, you have a *Map of Heaven*, accurately drawn, before your Eyes. The *Land of Promise* is here laid out before you. You are *carried away to a great and high Mountain*, and you are shown, *that Great City, the holy Jerusalem*, which has in it the *Glory of GOD*. Here you see the *Holy City coming down from God out of Heaven*. You may here stand as upon *Mount Pisgab*, and see the *Pleasant Land*. You have a *Conversation in Heaven*, by often going up into this *Mount of GOD*, and by taking as many *Turns* in it as you can come unto.

Thirdly. IN doing the *Works of GOD* This must not be forgotten among them : 'Tis a *Good thing to celebrate with Praise the Eternal GOD ; And to sing Praise unto thy Name, O Thou that art most High*. Among the *Works of PIETY*, One would think, there should be no Exception against that of *making a Joyful Noise of SINGING in the Praises of our GOD ; and uttering the Sentiments of Devotion with such a Modulation of the Voice, as will naturally Express the Elevation of the Mind which a Grave Song will be Expressive of*. How frequently, how earnestly, is the *Singing of P s a l m s*, inculcated in the *Book* which is to be the *only Rule of our Worship !* And how constantly have the *People of GOD* in all *Ages and Places* practised it ? From *Heaven* we have that *Call unto us ; Psal. XCV. 1. O come, and let us sing with Joy to the Eter-*

nal GOD : O Jubilate unto the Rock whence our salvation comes. And we are called up into Heaven, in it ; We come into a Conversation in Heaven by our doing of it. Oh ! Listen at the Gates of Heaven, and Harken to what they are doing there ; Hark ; Don't you overhear the Morning Stars there sing together, and the Sons of GOD shout for Joy ! Don't you hear the Voice of many Angels, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom and Strength, and Honour, and Glory, and Blessing ! Don't you hear the Songs of the Redeemed ; Lord, Thou hast Redeemed us by thy Blood, out of every Kindred and Tongue and People and Nation, and hast made us Kings and Priests unto our GOD ! O Sons of Zion, Sing the Songs of Zion ; Do it so as to come into a Consort with them. O Traveller, Do it, tho' thou art yet in a strange Land. It will strangely carry thee out of the Land. It was Resolved by the sweet Singer of Israel ; Psal. CXXXVIII. 1. I will a just Confession make of thee with all my heart ; Before GOD and his Angels I will Praises sing to thee. Sing the Praises of thy GOD, O Man, and it be with the Angels, as well as Before them ; Thou wilt in and by it, be Associated with them, and with the Spirits of the Righteous.

BUT now to come to a Conversation in Heaven, in this Heavenly Performance, the main Thing to be endeavoured, is That ; Eph. V. 19. Singing & making Melody in your Hearts unto the Lord. And Col. III. 16. Singing with

with Grace in your Hearts unto the Lord. Be sure, 'tis not a meer Noise in the Throat, that will be an Heavenly Performance; No, tho' it be never so finely, artificially, regularly performed, yet the *singing* will be but an *howling*, and thy *speech*, it shall be low out of the Dust, and thy voice shall be as out of the Ground, and thy speech shall whisper, as out of the Dust; there will be Little of Heaven in it, if it be not carried on, with such Notes of PIETY in the Heart, as will make a Melody unto the Lord.

WHEREFORE, to raise this Heavenly Melody, Discover the strains of PIETY, which are to be Discovered in every stroke of the Psalms, which you are singing to the Lord. Soar as you sing, and strive to come into the same strains of PIETY. The Discovery of those Heavenly strains, issuing in your symphony with them, will fetch Heaven down to you; will raise you up to Heaven. There will be a Little Heaven in it. Learn what Lessons are to be Learnt from every Verse in the Psalms. Let the Lessons produce and become so many Heaven-ward Salleys of your Souls. Form them into Arrows, and with Ejaculations of PIETY dart them away to Heaven. Oh! Blessed the Man that hath his Quiver full of them! They will fly thither, swift like the Rays of Light, and as with the Wings of the Morning.

THAT the Performance may be yet the more Heavenly, Christian, Find out, what

thou canst of a Glorious CHRIST in the *Psalms*; the CHRIST, who is the chief Subject, and, I may say, *Spirit*, of the *Psalms*; the CHRIST who is the *Golden Embroidery* on the *Canvas* of the *Types*, in these *Mistams*. Having HIM in thine Eye, thou hast the *Key of David*, which lets thee into the immense *Treasure*, which the *Psalms of David*, and his *Choirs*, have lodged in them. The *Glories*, the *Actions*, the *Sufferings*, and the *Graces* of thy Incomparable SAVIOUR, are in the *Psalms*, every where Sparkling, like the *Stones of Fire*, with which the *Rock* is brightened! Our *Spiritual Songs* do every where Celebrate the Affairs and the *Grandeurs* of our wonderful JESUS; *They Testify of Him*; and when thou hast found HIM in them, thou hast found the very *Kernel* of them. When He *Opens thy Understanding*, that thou mayst understand the things written in the *Psalms concerning HIM*, Thou art then fed with the finest of the *Wheat*, and satisfied with *Honey* out of the *Rock*. Let Him that *Searches the Heart*, Hear thy Heart Singing of these things; yea, Get as far as thou canst into the *Strains of PIETY*, which thou seest here working in the Heart of thy SAVIOUR, at the Time of His *Working out thy Salvation* for thee. Certainly, Thou art in Heaven, if thou art where thy JESUS is, and canst there Behold his *Glory*. In the *Psalms*, thou art where thy JESUS is, and thou mayst Behold his *Glory* there. Do this, and Sing a New song unto the Lord.

One that saw a Sign in Heaven, Great and Marvellous, gives this Account of it; Rev. XV. 3. *Having the Harps of GOD, they Sing the song of the Lamb.* When thou art Singing a Psalm, see if be not a Song of the Lamb. Sing it, with a Sense of thy SAVIOUR, that Lamb of GOD which takes away the Sin of the World. Thou art now a Companion to them that are in Heaven with the Harps of GOD in their Hands; and thou hast a Sign Great and Marvellous, that thou shalt One Day be taken in among them.

WE read, Rev. XIV. 3. *OF, A Song which no Man could learn, but they which were Redeemed from the Earth.* If you will Sing the songs of the Lord, even here in this strange Land, as a Master of Musick has now taught you, it will be in a Way of singing, which none can Learn but such as GOD Redeems from the Earth. O Sons of Earth, It will fetch you up from the Earth, in which your Souls have been buried. Awake, and sing at this rate, ye who have dwelt in the Dust; and it will be a Token upon you, that GOD has Redeemed you from the Earth, and has Designed for you a Room in that Heaven which you are thus aspiring to.

But Fourthly, THERE is One more Exercise of Religious Worship, wherein I seem to fulfil that Word, *They shall call the People unto the Mountain; there they shall offer the sacrific-*

ces of Righteousness : Yea, We call the People up to Heaven in it. If a Conversation in Heaven be any where to be carried on, certainly, 'tis at the Table of the LORD, where the Glorious LORD comes down unto us, and is Evidently set forth before our Eyes. There is the Sacrament of the Holy Supper, which our Glorious Lord has Commanded us to Observe, saying, *Do this in Remembrance of Me.* But when we *Do this*, as we ought to do, there is that word accomplished in it, *Isai. XXV.6. In this Mountain shall the Lord make a Feast of fat things full of Marrow, of Wines on the Lees well refined.* Now, in so saying, how notably is HEAVEN itself described unto us ! Coming *Worthily* to the Holy Table, we come into the Holy Mountain, where our Glorious Lord has made a Feast for us, and makes us to sit down with Abraham, and the other Patriarchs, and their Followers, in the Kingdom of GOD. Verily, It sounds like a coming into Heaven. Let us do as we should do, and we shall make it so. In Heaven, our SAVIOUR has with Him, the People whom He has Chosen and Called out of the World ; Come out from among them, and be ye separate, saith the Lord, and I will receive you, and ye shall be my Sons and Daughters, saith the Lord Almighty. And there He makes Manifestations of Himself unto them, which He makes not unto the World. This is Heaven ; But this is the thing done, at the Holy Table too. Oh ! Let your Approaches

proaches hither be, as if Heaven were to be Approached unto !

WHEREFORE, First ; *Make Ready for Interviews with Heaven at the Holy Table*, as if Heaven were to be made Ready for. There was once that Order given ; *Exod. XIX. 10, 11. Go to the People and sanctify them, and be Ready for the Lord will come down in the sight of all the People.* Thus, when there is Notice given, That on such a Lord's Day, the *Sacrament of the Holy Supper* is to be Administred, My Brethren, Let it be as if a Herald from Heaven, should Advertise you, *On such a Lord's Day your Glorious Lord will come down from Heaven to you, that so He may carry you up to Heaven with Him : O sanctify yourselves, and be ready for the Interviews with the Heavenly World that are before you.* Hereupon, Let your Behaviour in the Week, be very much as would become those that look to be taken into Heaven, on the *Lord's Day* that is coming on. Let there be nothing that may *Disqualify* you for the *Heavenly Interviews* that are to be looked for : Every thing that may make you Ready for them ; Every thing that the Soul Espoused unto the *Lamb of GOD*, may be found Ready for Him. Soul, 'Tis the *Marriage Supper of the Lamb*, that is before thee !

NOW, among the Things that are to make you Ready for the *Heavenly Interviews of the Holy Table*, there is a singular Diligence and
Exactness

Exactness and Faithfulness to be used, in the Exercise of a SELF-EXAMINATION. Oh! *Examine yourselves, whether you are fit for Heaven; prove your own selves; whether you are not such Counterfeits as Heaven will not have any Value for. It is prescribed, 1 Cor. XI. 28. Let a Man Examine himself, and so let him Eat of that Bread, and Drink of that Cup.* Will you be Attentive to the Questions, which a Self-Examining Soul, will do well to Consider on this great Occasion?

THE Question is, *The Sin that would keep thee out of Heaven, how art thou affected with it?* Be able to make this Answer unto it. *Sin, The Abominable Thing, which my GOD hates, is the hated of my soul. My Sin, I Bewail it; I Abhor it; I fly to the Blood which cleanses from all sin, for the pardon of it; I long, I long to be as free from sin, as they are in Heaven. It Exceedingly recommends Heaven to me, that it will set me for ever free from sinning any more.*

THE Question is, *The CHRIST, who is the Glory of Heaven, and the Light of the Holy City, how is He Esteemed with thee?* Be able to make this Answer unto it. *A CHRIST, Oh! He is Altogether Lovely. I depend Entirely on a CHRIST, for all that is to be done, to bring me home to God, and into God. I would fain be all that my Holy Redeemer would bring me to be. Tea, a CHRIST is my all. I find all Good Things in a CHRIST, and whatsoever is denied unto me, in Him there is made up unto me the want of all.*

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THE Question is, The Blessings of Heaven; how dost thou account of such Things? Be able to make this Answer unto it; The Spiritual Blessings of the Heavenly Places; the Blessings that lie in a seeing of GOD, and being made like unto Him, and feeling sweet Impressions from Him; the Blessings of an Healed Soul; Oh! There is nothing on Earth to be compared unto them. I had rather be deprived of all Earthly Things, than miss of those precious Things of the Ancient Mountains, and the Everlasting Hills.

THE Question is, The Belief of Heaven, what Efficacy dost thou find it have upon thee? Be able to make this Answer unto it; Because I firmly believe an Heaven, wherein whatsoever Good Thing any Man does, the same he shall receive of the Lord, I labour to abound in the Work of the Lord. I chuse rather to suffer Affliction with the People of GOD, than enjoy the pleasures of Sin for a season; because I have an eye to the Recompence of Reward. I take pains to walk with GOD; I take patiently the Cups of Adversity that my Father orders for me; I study to do Good unto all; I am concerned that I may be a Good Steward of the Talents wherewith GOD has Entrusted me; and I devise Liberal Things; as knowing, that Great will be my Reward in Heaven, if I do such Things.

ONCE more; The Question is, Thy Temper towards thy Neighbour, what is there of Heaven in it! Be able to make this Answer unto it; If I see my Neighbour offending of GOD, I am indeed offended at it. I heartily wish him Wiser and

and Better, and wish him all the Good in the World, and am glad when I see Heaven do Good unto him. If any thing which GOD calls me to do prove a Damage to him, he has none to thank but himself; and I am sorry for it. But I do all the Good I can for the worst of Men, and wish them a share with me in all the Blessings of Goodness; My Friendship for all Men is not founded in selfish Hopes of being befriended by them, and enjoying their Good Offices. No, 'Tis founded, in a Love unto GOD and unto my SAVIOUR. But for Good Men, I Embrace them as my Brethren, My Soul honours them that fear the Lord, and harmonizes with them.

THE Self-Examination, which will give the Soul no Rest, until it has got into these Dispositions of PIETY, will carry that Soul into Heaven, before it has done. These Dispositions of PIETY have Anticipations of Heaven in them. Come to the Holy Table with them, and thou shalt come into Heaven there.

I may now say,

Secondly; NOW come into such Interviews with Heaven at the Holy Table, as will give you a very Delightful Taste of Heaven in them. What an Heaven were the Elders of Israel brought into, when we read, *Exod. XXIV. 10, 11. They saw the GOD of Israel; They saw GOD, and did Eat and Drink!* O you Favoured of the Lord, You are come to Eat and Drink, where you may see GOD. The CHRIST whom you have Sacramentally before you, is
very

very GOD. You not only *see* your GOD, when you *Eat* and *Drink*, but you even *Feed* upon Him; He becomes Himself as *Meat* and *Drink* unto you. What an *Heaven* is it that you are lifted up unto! One that was taken into *Heaven*, saw such a sight as that; Rev. V. 6. *I beheld, and lo, in the midst of the Elders, there stood a Lamb, as it had been slain.* Believer, Thou hast the very sight of the *slain Lamb* here before thee. O Ravishing sight! In the *Heavenly World* Above, the Holy Ones have a CHRIST before them; and the *Remembrance* of what He has *Endured* for them, with the *Assurance* of what He has *Intended* for them, Oh! The Raptures of *Love & Praise*, to which it raises them. Come now into the same *Dispositions of PIETY*, from such a *Remembrance* and such an *Assurance*, upon a CHRIST before thee at His *Holy Table*. At this *Holy Table*, call to mind what thy SAVIOUR has done and will do for thee; and Think, Oh! How shall I *Love and Praise Him, who has Loved me, and washed me from my sins in his own Blood!* In *Heaven* they do so! Look back on thy Sins, with all the *Detestation* imaginable, and, Oh! *Love and Praise* the SAVIOUR who has with a *Plenteous Redemption* saved thee from them. In *Heaven* they do so! Give up thy self and thy All unto Him. Admire His *Excellencies*, and find in Him *Transcendently*, all that appears *Excellent* in any other *Objects*. Admire Him, Embrace Him, Adore Him; Never think thou hast enough of Him; Cry
L out,

out, Lord; *still more of Thee ! With to see more of Him, and be more like to Him. In Heaven they do so ! Cleave to Him; struggle to get nearer and nearer to Him. Ask of Him to fill thee with all the Fulness of GOD.*

IN *Heaven* there are done such Things as these. At the *Holy Table* do such Things as these. My Friends, you will have the Grapes of *Canaan* brought unto you ; You will *taste* of an *Eshcol*, and have a *Foretaste* of *Heaven* in them.

Fifthly, and Finally. WHAT shall we think of *Holy Sabbatizing* ? Certainly, we shall get up to a *Conversation in Heaven*, if we are *Holy Sabbatizers* ; and Remember the **SABBATH-DAY** to keep it *Holy* unto Him that is the Lord of it. Thro' the *Tender Mercies* of our GOD unto us, He *Allows* us, yea, He *Commands* us, to *separate* One Day in Seven, from the unnecessary Works of this World ; and intermeddle with the highest Wisdom in it ; and consecrate it unto the Devotions which have Interviews with Heaven in them. 'Tis the Command of GOD our SAVIOUR, that on the *Seventh Day* which He Himself has appointed, we should keep an *Holy Sabbath*, and thereon forbear doing our own ways, and speaking our own words, and pursuing our own sensual Pleasures or secular Affairs, but apply our selves diligently to the Things wherein we shall enjoy a more direct Fellowship with the Heavenly World. We are to consider this Day, as a Day of Delight in

in and for the *Holy One of the Lord, the Glorified, or, the Victorious One*; And strive all we can to *Honour Him* on it, and His *Victory* over the *Powers of Darkneſs*, which His *Reſurrection from the Dead* ON THIS DAY proclaimed unto us. Of this Day, which was the *First Day* of the *Jewiſh Week*, tho' ſome think it, the true *Seventh Day* from the *Creation* of the *World*, we may ſing; *Pſal. CXVIII. 24. This is the very Day the which the ETERNAL GOD has made*; In it we'll ſhow how Glad we are, and we will ſhine with Joy. 'Tis a Day, which makes a *Delightful Emblem of Heaven*, when it is duly *ſanctified*, and kept from all *Pollutions*: A Day in which *Heaven comes down* to us, and we mount up to *Heaven*, when we duly *Sabbatize* upon it. A Man very dear to our SAVIOUR, could ſay, *Rev. I. 10. I was in the ſpirit on the Lord's Day*. But he was taken into *Heaven* on that happy Day: He ſaw, who was in *Heaven*, and what they were doing there; he ſaw the *Glorious Things in the City of GOD*. Oh! may we be ſo *ſpiritualized* on the LORD'S DAY, and have the *Holy SPIRIT* of *GOD* ſo replenishing and actuating of us, that we may after a *Diſtinguiſhing manner*, be in the *Fear of the Lord* all the Day long. Let us fill the Day, with *Holy Thoughts* on the *Bleſſed GOD*, and on His *Glorious CHRIST*, and on His *Words* and His *Works*, and eſpecially what He has obtained for us. Fill the Day, with ſuch *Actions of Religion*, publick and private, and ſecret,

as will help to work out our own Salvation, and that of those who belong unto us. Indulge no wanderings of a Carnal and an Earthly Mind From a close Adherence unto GOD : And if any Improper Things go to intrude into our Mind, chase them away, saying, Depart from me, ye Evil-Doers ; for I will keep the Commandment of my God. Such Sabbatizing, as it is a wondrous Preparation for Heaven, so it is a wondrous Pralibation of it. One is in Heaven upon Earth, while such a Sabbath is going on.

BUT that we may have our Conversation in Heaven on the LORD'S-DAY, I would propound these Two Things, with a more particular urgency.

THE first Thing to be propounded is, That Since the Sabbath is the Rest of GOD, we should Sabbatize by then entering into the Rest of GOD. When we go to Heaven we shall enter into Rest. The Promise which our GOD has given us of our coming into the Fruitions of the Heavenly world, is called, A Promise of entering into His Rest. Yea, but when we keep a Sabbath, we then also enter into Rest. Such a Similitude there is between Sabbatizing, and coming into the Fruitions of the Heavenly World. Wherefore, as the Sabbath is approaching, Let us lay aside every weight, and the sin that may easily beset us, and every thing that may prove an Encumbrance unto our Sabbatizing. As the Sabbath does come on, Let us welcome it, with such a Charge upon ourselves, as that, Return unto thy Rest,

O my soul, and now take up thy Rest in a GOD who has dealt, and who doth deal, Bountifully with thee ! Hereupon, Let us accordingly compose our Minds to that Rest, and keep them composed in that Rest, which is to be found for a Rational and Immortal Soul, no where but in GOD alone. We must in the first place be sensible of this ; That it is our JESUS who carries us into the Rest of GOD. And so look up to our JESUS who has proffered and engaged, *I will give you Rest.* On the Sabbath, we are to take as full a sight as we can of our SAVIOUR, and of GOD in Him. A sight of what He is in Himself, and of what He has done for us ; accompanied with an Hope of what He will do for us. GOD in our SAVIOUR is the Rest of our Soul ; and when we See Him, we cannot but Rest in Him. The sight will naturally fix the Soul in a Rest which nothing else can give unto it. Soul, Thou art in thy Center here. This Rest must be assisted and befriended and confirmed, by a Lively Hope of what our SAVIOUR will do for us, in the Rest which remains for the People of GOD in the Heavenly World. On the Sabbath ; how often should we be looking Upward ; how often looking Forward ! How much carried away to that World, where we shall see GOD and be like Him, and He will do for us far above all that we can ask or think ! Say, What will my JESUS do for me, in the Glorious World, where He will have all His People with Him ! His Rest will be, how

Glorious, how Glorious ! All the Services of the Day should lead us into Heaven, and make us more apprehensive of what is a doing in the Heavenly World.

BUT then, Let the Things which *distress* us, and which *distress* us, and which *disturb* us, in *this World*, quicken our Flight, unto that *Rest* which is in our **JESUS**, and in His *Heavenly World*, provided for us. Whatever is uneasy to us, and breaks the *Rest* of our Minds, let us first seek a *Rest* for our Minds, in a strong Faith of this, *That we have a CHRIST Concerned for us ; A CHRIST who will do all things well, and who will make all things Work together for our Good.*

BUT then, The more special Points of our Uneasiness, which lie in some Good Thing Denied to us, and withheld from us, Let them drive us to find, all that Good in a **CHRIST** ; A **CHRIST** who gives all that is Good : Yea, Who is all that is Good. Find out what there is in Him, to supply all your Wants from Riches in Glory. Be now at *Rest*, in this View, *I have a CHRIST, and that's enough !*

BUT then, Go on to Compare the *Sufferings of this present time*, with the *Glory that is to be Revealed* ; and from the Points of our Uneasiness here, Let us be driven to think on the *Reverse* of them, which we shall find in the *Great Good*, that **GOD** has laid up for them that Fear Him : Think on what our **JESUS** will do for us in a World where we shall

shall have no *Necessities*, no *Distempers*, no *Enemies* to *Conflict* withal. And where there shall be no more *Death*, neither *Sorrow*, nor *Crying*, neither shall there be any more *Pain*, for the former things will be passed away.

AND so, having brought our Minds into an *Holy Rest*, with such potent *Anodynes*, if now there go to dart any thing into our Minds which may threaten to break the *Rest*, Away with it, away with it! Harbour it not for a Moment: Repel it, Banish it; Say, I am in the *Peace* of GOD, and I can't listen to any thing that would give *Interruption* to it.

IN such a *Sacred Rest*, O careful *Sabbatizer*, What an *Heaven* dost thou by thus *Keeping* thy *Heart* with all *Diligence* arrive unto? Well might our GOD say unto His People, *Exod. XXVI. 13. Verily, Ye shall keep my Sabbaths; for it is a Sign between me and you, that ye may know, that I am the Lord who do Sanctify you. On the Day set apart for the Rest of GOD; come to a Rest in GOD thy SAVIOUR. This will be a Sign that GOD sets thee apart for One of those, whom He will bring into His Rest: A sure Sign; inasmuch as the Rest is already begun; Thou art already entred into it.*

THE Second Thing to be propounded, is, That the *Evening* which follows the *Sabbath*, may be so spent as to show that we are not *Weary* of our *Sabbatizing*. Syrs, I bespeak a Good Evening for the best of Days; and I beseech

seech you, That having been *Lifted up to Heaven in the Day*, you would not throw yourselves down too fast and too far, in the *Evening*. It is complain'd, That in Places where all Care of Spending the *Lord's Day Evening* well, is laid aside, there is more Sin perpetrated in that *Evening*, than in all the other *six Evenings* of the Week besides. As it was of old said, *Thou makest Darknes and it is Night; wherein all the Beasts of the Forrest creep forth; the young Lions roar after their prey*. Thus on the *Lord's Day Evening*, as soon as the *Darknes* comes on, and it is *Night*, if People have wholly done with the *Heaven* which the *Day* shew'd unto them, their *Lusts* will creep forth, and break out into horrid Outrages; and the *Young People* especially become a *Prey* to the *Lion* that roars after his *Prey*; the *Lion* who goes about seeking whom he may devour. What there had been enjoy'd of *Heaven* on the *Lord's Day*, alas, how often is it in the *Evening* finned away! The warmth which had been kindled from *Heaven* in the *Soul* on the *Day*, 'tis lost in the cool of the *Evening*. But what I ask for, is; That you don't make too *Quick Transitions* down from *Heaven* to *Earth*; and that you don't make too much haste, in dropping down from the *Heavenly World*, into such Things as are very disagreeable to what you have been upon. When the *Primitive Christians* had been *Sabatizing* all the day, did they spend the *Evening* so as to wear off what they had got

of *Heaven* in the Day? No, we read, *Act. XX. 7.* They continued until *Midnight*, in such Things as the preceeding Day had been filled withal. I ask, That you would not be so soon tired with the *Heavenly World*, as to long for unprofitable Amusements; but continue a long while after *Sun-set* in such Things as may argue, that you are loth to go back into a *Vain World*, after you have been with *JESUS*.

I am certain, you need not be at a loss for a *Good Evenings Work*.

YOU have abundance of *Work* to do for your *Families*: To Teach them, to Charge them, to Inspect into their Behaviours and Attainments: Talk with them this *Evening* about, *The state of their Souls*. Householder, Know the state of thy Flock. But then, in the Religion of the Closet, you may find still more *Work*, to do. How Convenient a Season have you this *Evening*, to Perform and Repeat those Things, the End whereof will be to Receive the Salvation of the Soul! You cannot have a more Convenient season. Permit me to Cut out One very Beneficial piece of *Work* for you, In communing with your own Heart, and your spirit making a diligent search. On such an *Evening* as this, Why should you not enquire thoroughly into it, Whether you have yet begun to Live unto GOD? Go on to enquire, What sorrows you suffer, and what use you should make of them? Enquire, What comforts you enjoy, and what use you should make of them? Enquire, What opportunities to do Good you are enriched

enriched withal; and what Good you shall do with them? And, Oh! That you would be prevailed withal to make One Enquiry more. Oh! That you would Retire, and this Evening make that Enquiry, What have I hitherto left Undone, which if I were to Dye immediately, I should mightily and bitterly Wish that it had been done?

SUCH Work as this, in the Evening, will show, that you treat the Sabbath as a Guest from Heaven to you. You handsomely go out with it, and go some of the Way with it, when it is going away from you.

MY Friends, Don't you wish, That your Lives may be brightned with a Good Evening: That in the Evening it may be Light, and that your Lives may finish well? Certainly, The Lord's Day Evening well spent, will do more than a little to help you to it? Nay, How do you know, but that this Evening may be the last that ever you shall see before you Dye? Boast not thyself of another, for thou knowest not what a Week may bring forth. Let it be spent then, and not thrown away in Trifles.

THUS having brought you into Heaven, you see, I would keep you there as long as I can. Don't go down, till you are call'd away.

The Fourth E S S A Y.

A Marvellous *Conversation in Heaven*, is to be attained and maintained, by our *Conversing* as the Gospel has directed us, with the Holy ANGELS, whom we may call, *The Natives of the Heavenly World*. My Brethren, What an *High Calling* are you now made *Partakers* of? You are called up to a very *High Conversation*; Even to *Praise the Lord with as well as from the Heavens*; to *Praise Him in the Heights*; to *Praise Him with as well as for all His Angels*: Yea, to be Associated with the Highest of his *Hosts*, in *Praising* of Him. Of them that come unto the *City of the Living GOD, the Heavenly Jerusalem*; We read, Heb. XII. 22. *They come unto Myriads of Angels*. Let us come unto the *Myriads of Angels*, by Approaches to them in such Ways, as may here be practised; and we shall come unto the *City of the Living GOD, the Heavenly Jerusalem*, even before we leave this *Wilderness, this Land of Darkness*. The *Angels of Heaven come down* to us; There are Ways wherein we may *Go up* to them; and we shall *go up* to Heaven, then Singing in those *Ways of the Lord*. It is a Singular Dignity on the *Witnesses* of our Lord; Rev. XI. 12. *They bear a great Voice from Heaven, saying unto them, Come up hither*. This Dignity is now granted unto you, O all you to whom our Lord says, Ye are my Witnesses, and my Ser-
vants.

wants whom I have Chosen ; This Dignity that you now hear a Great Voice from Heaven, saying unto you, Come up hither. The Blessed Angels there, do as with a Great Voice call unto you, Come up hither ; and Oh ! Come, to join with us, in what we are doing, and what we are tasting here. Alas, How often have we hearkened unto the Invitations of the Evil Angels ! When those cruel Enemies, those Bloody Destroyers, have moved us, to put our Necks under their Hellish Yokes, and to do those things which would Unite us and Enslave us to them, and Offend our GOD, and make us worse than the Beasts that Perish ; how frequently, how foolishly, how wickedly have we hearkened unto their Motions ? But now, the Blessed Angels, these invite us, these advise us, to ly no longer among the Pors, but come away, like Doves, having Wings covered with Silver, and Feathers with Tellow Gold, and make a Confort with them in the Heighbys of the Heavenly World. And shall we be loth to hearken unto them ? Souls, 'Tis not only with the Tongue of Men, but also with the Tongue of Angels, that you are now spoken to.

First. KNOW, and be assured, That there are Holy ANGELS ; But then be Content, and ask to know no more, than what GOD has in His Word Revealed concerning them ; Ask for no further Understanding of the Holy Ones. Of this you cannot but be satisfied,
That

That there are *Holy Angels* : Intellectual and Invisible Beings of a Rank Superiour to us, having their Station and Portion and much of their Business in the Heavenly World. The Occasional Apparition of *Holy Angels*, has been enough to render their *Existence* Indisputable. The *Existence* of *Evil Angels*, whereof the Proofs have been so common, and so certain, does also prove the *Existence* of *Holy Angels*. But that which puts it beyond all Dispute, is, the *Revelation* which our Blessed JESUS, has in His Gospel given unto us. The *Holy Angels* were more than a little concerned in the *Composing* of our *Bible*. And it is near Three Hundred Times, that they are *mentioned* in our *Bible*. Now, Let us keep close to the *Revelation* which our *Bible* has brought from *Heaven* unto us ; and be satisfied with what *Knowledge* of the *Holy Angels*, may be learned from our *Bible* ; and not be like the Primitive *Hereticks*, of whom we read, Col. II. 18. In their Notions of *Angels*, they did intrude into those things which they had not seen, vainly puffed up by their fleshly Mind. A Thousand Questions may be asked concerning the *Holy Angels* ; But if the *Bible* has not answered them, Let us not seek any further for an Answer to them. With what Eyes, can you conceive the *Holy Angels*, to look on the Speculations of the *Schoolmen*, and on the Temerity and Presumption with which the *Wild asses Colts*, handle many Questions concerning

them? Tis enough, our Bible has instructed us, That there is no *Number of the Armies*, they are many *Legions*: That there is an *Order of Higher and Lower Ones* among them; some *Archangels*; That they are the *Subjects and Servants* of our Exalted Redeemer, His *Ministers to do His Pleasure*; And, That they are *sent forth* by Him to *Minister for them that shall be the Heirs of Salvation*. If we seek to be *Wise above what is Written*, we shall run into *Follies that cannot be Numbred*.

Secondly. LET us desire a *Communion* with the *Holy Angels*, but not Affect such a *Communion*, as may not lawfully or prudently be wished for. The Appearance of the *Holy Angels*, in *Bodily Shapes*, or so as to touch upon our *Senses*; This is a Thing, that may not be wished for. The Way wherein the Glorious GOD, will have the *Communion* of the *Holy Angels* with us Carried on, is the *Spiritual Way*; A Way which is less Terrible to us; A Way which has less Peril of Delusion and Confusion in it; A Way which has less Tendency to draw us away from our Adhesion unto GOD. The *Wisdom* of GOD, which carries on the *Government* of the World in such a Way, is for ever to be adored. It is a Dangerous Thing for us, to Wish that the *Only Wise GOD*, would go out of His Way, to gratify our Ambition, or our Curiosity, and that He should please to deal with us in *By Ways* of our own, with which we have so little

little Acquaintance, and of which, who can tell what may be the *Consequence*? There never was a more Wholesome Injunction than that; *Psal. XXXVII. 34. Wait on the Lord, and keep His Way.* Prodigious Mischiefs have ensnared many that have been fond of going out of this *Good Way*. GOD has *Rained Snares* and amazing Deceits, and abasing Sorrows, upon them; *The Paths of their Way have been turned aside*; they have gone to nothing and Perished. The Companies that have *Waited* for the *Angels* have been *Confounded* in what they have *hoped* for. When the *Angels* made a *Visible Descent* upon *Mount Sinai*, the terrified People cried unto *Moses*, *Do thou speak with us, and let not the Elohim speak with us, lest we Die.* Verily, 'Tis best for us that we should have our *SAVOUR* speaking to us, by the Pens of *Moses*, and the *Prophets*, and the *Apostles*; and not that any should be *sent unto us from the World*, which the *Dead* are gone unto; Nor that they should come to speak unto us, whose *Terror* would *make us afraid*, and who, if they should appear never so bright, leave us yet in suspense, Whether *Satan transformed into an Angel of Light* may not impose upon us.

Thirdly. TO *Resemble* and *Imitate* the *Holy Angels* as far as we can; This will be a most Lawful Thing, a most Laudable Thing; yea, we shall be transported up to the very *Heavens*.

vens in doing so. The *Pastors* of the *Asian* Churches, were called, The *Angels* of the Churches. But, O all you that are the *Members* of our Churches, it should be your study to be *Angels* too; as like the *Angels* as ever you can. There was a Man of an *Excellent Spirit*, of whom we read, Dan. V. 11. *The spirit of the Holy Gods* (that is to say, of the *Angels*) *was found in him*. You may come to this, that the *Spirit of the Holy Angels* may be found in you: you may be Persons of an *Angelical Spirit*; Be of such an *Heavenly Spirit*, O Man of *Understanding*, and thou wilt be one of an *Excellent Spirit*. Of a Dying *Stephen* we are told, *His Face was like that of an Angel*. If thou *Resemble and Imitate the Holy Angels*, as far as this Mortal and Feeble state of Corruption can reach to it, in an universal Obedience to GOD, and in *Doing the Will of GOD on Earth as it is done in Heaven*, This will be to have something more than the *Face of an Angel*. Oh!, *Aspire unto it!* The *Apostacy* of Mankind, [*How art thou fallen from Heaven, O Son of the Morning!*] It was brought on, by an inclination to be like the *Elohim*, in Things not allowed of. But behold the *Recovery!* This is one of the means by which it is to be brought about. Let us be as like the *Elohim*, as we can, in Things wherein we may and should be so. There are many Things wherein the *Holy Angels* are to be *Exemplary* to, and *Emulated* by the poor Children of Men, that are *made lower than they*. Syrs, The *Holy Angels*

Angels are in *Heaven*, even when they fly down to the *Earth*, on the Errands, which their Glorious Lord sends them hither upon. And you will fly up to *Heaven*, while you are yet creeping on the *Earth*, if you come into such things as these.

DON't we read concerning the *Angels*? Matth. XVIII. 10. *They always behold the Face of GOD.* Like them now, O Son of Man, have thou the Glorious GOD always in thine Eye. Let the *Intentions* of thy Soul be for GOD continually. Continually be Apprehensive of GOD in all that thou seest before thee, *Magnifying Him in His Works which Men behold.* Behave thy self every where, as continually Apprehensive, that GOD *looks* upon thee; By the Awe thereof be Restrained from sinning against Him. Walk thus, in the *Light of the Face of GOD* continually. 'Tis *Angelical* to do so. Don't we read concerning the *Angels*? 1 Pet. I. 12. A CHRIST, what He is, and what He does, is, what *they desire to look into.* Like them now, O Son of Man, look and search and pry into the Mystery of CHRIST, with the strongest Application. *Acquaint thy self with a CHRIST, as what is Good, and what will bring all Good unto thee.* Be Inquisitive to *know nothing* so much as a CHRIST. *Count all things but Loss,* and what may be to advantage parted withal, for the *Knowledge of a CHRIST,* which has a Transcendent *Excellency* in it. Let the *Meat* of thy Soul be what grows on this *Tree of Life*; the *Drink* of thy

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Soul

Soul be what flows from this Rock. 'Tis the Repast of *Angels*. This Nourishment will ere long *Angelify* thee, if it be the Diet thou art used unto. Don't we read concerning the *Angels*? Psal. CIII. 20. *They do the Commandments of GOD*. Like them now, O Son of Man, make it the *Business of thy Life*, to do the *Things Commanded of GOD*. Go lively thro' the *Business of both thy Callings*, finding the *Life of thy Hand* in this Thought, *It is Commanded of GOD*. When thou hast any *Commandments of GOD* brought unto thee, Let none of the *Commandments be grievous* unto thee; but be Universally, yea, Immediately Complied withal. Be on the *Wing* to dispatch the Work which GOD calls thee to; Use all the Dispatch that may be in it. Be *Nimble*, be *Ready*, be *Expeditions* in fulfilling the Will of GOD. Be able to say, *I made haste, and delayed not in keeping the Commandments of GOD*. The *Angels* are now thy *Fellow Servants*. Don't we read concerning the *Angels*? Heb. I. 14. *Are they not all ministering spirits*? Accordingly, O Son of Man, Be solicitous to *Minister* some way or other for the *Good* of all whom thou mayst be concerned for. Often think, *What Good may I do*? Take delight in doing of *Good Offices*; as-being in thy *Element* when so engaged. If thou art advised of any *Opportunity to do Good*, Let it be as welcome as the most gainful or pleasant Offer that could be made unto thee. He was called, *An Angel of a Man*, of whom

it was noted, That he was always with Tongue or Pen or Purse, doing of Good. That Man speaks with the Tongue of Angels, who rarely falls into any Company, without thinking, What Good may I do in this Company before I leave it? Good Angels Love to Do Good. - Oh! Be Full of Goodness, and thou shalt go up unto them. Don't we read concerning the Angels? Luk. XV. 10. There is Joy among them over one Sinner that Repenteth. Accordingly, O Son of Man, do thou use all possible Arts to bring Sinners unto Repentance. Leave no stone unturned, that Sinners may be Converted from the Error of their way, and Souls be saved from Death: With all possible Assiduity keep spreading the Nets of Salvation; and let the coming of One Soul into them fill thee with more Joy, than if all the Wealth in the World were heaped upon thee. 'Twill be Angelical to do so!

BUT Finally; We have all along said, *Holy Angels*. O Son of Man, *Angelical Holiness*, This, This is the Thing to be aspired unto. Burn like the *Seraphim*, [Those Burning Ones] with a Zeal against all Sin; and with a Zeal for Glory to GOD in the Highest, and, On Earth Peace thro' Good will among Men. Let GOD become All in All unto thee; Let thy Will be swallow'd up in the Will of GOD. And be Holy in all manner of Conversation. Thus let the Holy Angels be Patterns of Holiness unto us. Indeed after we have done our utmost, we shall here fall far short of our Patterns; There

There will be as much Distance between Them and us, as between *Giants* and *Babes* ; as between *Stars* and *Glow-worms* ; as between the *Cedars of Lebanon*, and the *Hyssop* that grows out of the *Wall*. However, let us do our utmost. We get into Heaven as far as we do it ; And if we do it, we have an *Earnest*, that we shall one Day be *Equal to the Angels*.

Fourthly. IN the *Devotions* wherein we draw near to the Glorious GOD, Let us do things that will make us like the *Holy Angels*, who always keep near unto Him. Our *Hearts* will even touch the *Stars* in such *Devotions*. When *Moses* had been with GOD in the *Mount*, We read, *Exod. XXXIV. 29. The skin of his Face shone* : He had the Lustre of an *Angel* upon him. They that are very much with GOD, in those *Devotions* wherein the *Power of Godlineß* does mainly Consist, will Contract a Lustre from them : We shall be with the *Holy Angels*, by being so in the *Mount* with GOD. They will make us like the *Holy Angels*, and we shall be made *Partakers of a Divine Nature* in them. To be very much engaged in *secret Prayers* to GOD, and in *secret Praises* of GOD, and carry them on with *Holy Essays* to do like the *Holy Angels* in them ; This is to be as it were, of the *Angelical Fraternity*. And if you will often devote *Whole Days* to such *Services*, to be *whole Days* together in the *Mount*, this will yet more associate you with it. It is a golden Passage

Passage of Chrysostom; That the very Angels themselves cannot but honour the Man, whom they see frequently admitted unto the Audience of the Divine Majesty, and as it were unto a Conference with Him. Whither this be so, or no; This is very sure, That Moses, Elias, Daniel, Men distinguished for their Spending Whole Days alone with GOD, were Men whom the Holy Angels, took a Singular Notice of; The Holy Angels took these Men into a peculiar and familiar Conversation with them; The Holy Angels flew down into their secret Chambers, and let them know, that they were Men greatly Beloved among them. Such Days do also leave an Angelical Savour upon the Souls of Men; They leave on your Souls for many Days afterwards, such a Gracious, and Generous, and Serious, and Watchful, and Useful Air, as will have something of the Angel in it. But in all our Devotions, Let us often think with our selves, How do the Holy Angels behave themselves in their Devotions? And, How would the Holy Angels acquit themselves in these Devotions? By the Devotions wherein we make our Approaches to the Glorious GOD, if they are so Devoutly managed as they ought to be, we shall be Changed from Glory to Glory. And that Glory has an Heaven in it.

Fifthly. LET us have the Holy Angels very much in our Eyes, with an Awful Remembrance, that we have their Eyes very much upon us in all our Ways. 'Tis a sort of being

ing in Heaven, to be with the *Holy Angels*. Let us not forget that they are *with us*, and then we are *with them*. There is nothing that more Conduces to an *Heavenly Life*, than to place ourselves always as before the *Eyes of the Glorious GOD*. The Purity of them who dwell in the *Heavens*, has this very much Conducing to it; They are perpetually aware of the *Glorious GOD* looking upon them. Indeed, the Infinite *GOD* is every where present; and is as we may say, *All Eye*. The *Holy Angels* have His *Eyes* upon them; and the Apprehension of it helps to keep them what they are. But yet of the *Holy Angels*, we expressly read, *They are the Eyes of the Lord which run to and fro thro' the whole Earth*. And when we read, *The Son of GOD has Eyes like a Flame of Fire*, why may it not partly intend, His *Holy Angels*, of whom it is said, *He maketh His Ministers a Flame of Fire!* Be sure, in Remembring that we have the *Eyes of the Holy Angels* upon us, we do Remember that we have the *Eyes of the Glorious GOD* upon us. The Attendance of the *Holy Angels* is that which the *Holy Pages* call, *The Presence of the Lord*. We come to dwell in the *Presence of the Lord*, when we are aw'd into an *Upright Walk* by this, *We have the Holy Angels looking upon us*. And certainly, 'Tis a coming into *Heaven* to do so. Verily, 'Tis no Whimsical matter, which we are now upon. We are expressly taught of *GOD*; 1 Cor. IV. 9. *That we are a spectacle to Angels*. The *Holy Angels*

Angels, are the *Spectators* of our *Services*, the *Spectators* of our *Sufferings*, the *Spectators* of our whole *Behaviour* in them. The Aged Apostle said unto a younger Minister; *I Charge thee before the Elect Angels*: 'Tis therefore infallibly certain, That the *Holy Angels* take notice how we *Discharge* our Trust, each one, in the *Charge*, which he has received of the Lord. The Good Man could say, *I will praise thee with my whole Heart*; *Before the Gods will I sing praise unto thee*. The Greek translates it, *Before the Angels I will sing praise unto thee*. Oh! How *Heartily* shall we do all that we have to do for our GOD, if we are ever mindful of This; 'Tis *before the Angels* that I do what I do! It was a Good Moment written on the Door of a Study, that had much of *Heaven* in it; ANGELI ASTANT; *There are Holy Angels at hand*. When the Eyes of the Young Man waiting on the Prophet were opened, he saw a Mountain full of *Holy Angels* about him. Truly, if our *Eyes* were opened, we should be Aware of This; That *Holy Angels* are commonly at Hand. Tho' they are *Unseen* to us, we are not so to them; They are the *Witnesses* of our *Behaviour*. But, Oh! How *Regularly* should we Behave our selves, if we were Aware of This! If a Man were as a *Balaam* himself, yet the suspicion of an *Angel* standing by, would be enough to stop him from a *Sin*, which he may be rushing on. The Wise Man said, *Why shouldest thou sin before the Angel?* This Thought, I am now probably
before

before some Angel of GOD; it would have a Tendency to make us wise, and keep us from sinning, and from doing very foolishly.

IN what a plain Path should we be Careful to keep, if we were aware of our having the Eyes of such Observers upon us! Oh! may our Deportment be very much under the Influence of such a Thought as this; *The Holy Angels may now see me; what Report must they give in the Court of Heaven concerning my Behaviour.* It has been propounded as a Rule of Prudence for a Man, wherever he comes, to imagine, That there is present some Eminent Person, a Man of some Eminency for Discretion and Gravity, to see and hear all that Passes. Man; To be apprehensive of some Angel present usually to see and hear all that passes, wherever thou Comest; This would be no silly Imagination. But, Oh! What an Heaven would it bring thee to!

Sixthly. MOST Thankfully Acknowledge the Goodness and Mercy of GOD that follows you all your Days, in the Kind Offices which He employs the Holy Angels, as His Ministers to do for you; and be duly affected with the Benefits of the Angelical Ministry, which your SAVIOUR has obtained for you. Syrs There are Kind Offices done by the Holy Angels for the Children of GOD. Can you say of the Glorious GOD, *His I am, and Him I serve!* It may then be said, His Holy Angels will stand by you, and will do such Kind Offices for you,

you, as will bespeak your Thankful Praises to the SAVIOUR, who has Reconciled the Things in Heaven unto you, and who sends forth such *Ministring Spirits*, to minister for them that shall be the *Heirs of Sa!vation*. You have that Word fulfill'd unto you; Psal. XCI. 11, 12. *He shall unto His Angels give a Charge concerning thee, That they in all thy ways may have thee in their Custody; They like to tender Nurses shall in both hands carry thee; Lest that thou shouldest dash thy Foot against some hurtful stone.*

'Tis very likely, that one of our Entertainments, when we come to Heaven, will be to learn from the *Holy Angels*, what were the *Kind Offices* which they did for us, while we were yet in our Pilgrimage. And shall not we taste a little of Heaven in it, if we now affect our selves, with the *Kind Offices*, which those *Ministers of Heaven* are daily doing for us! But, How many, O Lord my God, are the wonderful Works which thou hast wrought for us by the ministry of thy *Holy Angels*! They cannot be reckoned up in order; if I would speak of them, they are more than can be numbred.

THIS is very Evident; The *Evil Angels* are ever doing of Mischiefs unto the Children of Men; and are *skilful to Destroy*. Now we may well conclude, That the *Holy Angels* do Restrain the *Evil Ones*, and prevent many of the Mischiefs which they intend unto us. Child of GOD, The *Holy Angels* being charged with thee, Thou dost victorious tread on the black Serpent and the Asp; the Dragon and great Dra-

gon thou dost trample under foot. This One Thing has Ten Thousand Kind Offices in it. To go on ; We read, Psal. XXXIV. 6, 7. *This poor man made his cry, and him the Eternal God did hear ; yea, He delivered him from all of his Perplexities.* What follows ? *The Angel of the Eternal God encampeth round about such as do Fear Him, and He does Extricate them from straits.* Truly, the Answer of our Prayers, 'tis by the Ministry of the Holy Angels that we have them often brought unto us ; There are Kind Offices of the Holy Angels in them. And, Oh ! What Incomprehensible Preservations, what Incomprehensible Deliverances, what Incomprehensible Succours, are brought unto the Children of GOD, by a *Mahanaim*, of Holy Angels encamping round about them ! Oh ! the Kind Offices which the Holy Angels do for them that walk with GOD ! Children of Jacob, Fall into the Extasy, that shall show you the Ladder by which the Holy Angels are continually going up and down to bring you the Kindnesses of GOD : A GOD who Commands Kindnesses for you. These Holy Angels expect not our Thanks to Them for these Kind Offices. If they should see us going to offer our Thanks to Them, they would with Indignation Reply, *Do it not ! Let our and your GOD have all your Acknowledgments.* But it will greatly Delight them and Oblige them, if they see us, Thankful to our GOD and SAVIOUR for their Ministry. Yea, we walk with GOD, and we are Taken by Him into Heaven, when our Walk is filled with such Recognitions.

Seventhly,

Seventhly. WE should often behold with Admiration and Astonishment, the *Glory* of our SAVIOUR, as Enthroned in *Heaven*, with Matchless Armies of *Holy Angels* waiting upon Him. The Name of our JESUS is, *The Lord of Hosts* : and the *Holy Angels* make a Considerable Figure among the *Hosts*, which He is the Commander of. Our JESUS *made Higher than the Heavens*; the *Heavens*, that is to say, the *Angels* are all put under Him. Syrs, Let us often come into *Micajahs* Vision, and be able to say, *I saw the Lord sitting on His Throne, and all the Host of Heaven standing by Him*. We read concerning our JESUS, 1 Pet. III. 22. *He is on the Right Hand of GOD, and Angels are made subject to Him*. Truly, *The Multitude of the Heavenly Host*, all pay their Homage to our JESUS ; His FATHER has enjoined it, *All ye Angels Worship Him*. Our JESUS in His lowest *Humiliation* spoke of having *Twelve Legions* of Angels ready to wait upon Him. He might speak of no more, because there were only HE, and His *Eleven Disciples* to be defended; And a few *Legions* of such Succours, might be well thought sufficient for their Defence against the *Roman Legions*. But you may upon a further Inspection find, That there are not only *Thousands of Thousands* that minister unto this *Lord of Hosts*, but also *Ten Thousand times Ten Thousand*, which amount unto at least One Hundred Millions, that stand before Him ; Stand like Souldiers ready to

receive His Orders. Oh ! Look into the *Heavenly World*, and see every one of these *Holy Angels*, who are also *Mighty Angels*, fall down before our JESUS there, and say, *Thou art our LORD, and we Worship Thee !* With what *Hallelujah's* is our JESUS Glorified among them ! With what Reverence, with what Prostration, do they keep waiting for His *Commands* unto them ! These *Holy Angels*, are *Intendants* over Nations, and Provinces, and Cities ; and when they are ordered by our JESUS, *Go and Relieve such a People !* Or, *Go & Chasten such a People !* They do it ; The *Watchers* do it, Immediately, Irresistibly. The Individual Children of GOD, have these *Holy Angels* for their *Guardians* ; and our JESUS ordering of it, *Go and Supply the wants of my Servant ;* or, *Go and Incline the Thoughts of my Servant ;* or, *Go to save my Servant out of such & distresses ;* and *strike those who seek to hurt him : 'Tis done* without any more ado. There are strange Things done, of which there must be this Account given how they come to pass ; I JESUS, have sent mine Angel for the doing of them. O the Magnificence of our JESUS ! By making our SELAH's, and often taking a View of this *Magnificent* one, surrounded with such Millions of *Holy Angels*, the least of which is greater than the greatest *Emperors* or *Tamerlans* that ever lived upon Earth, we get up into *Heaven* ; we fly upon the Wings of *Holy Angels* thither, and forestal what our Spirits are shortly to do at our *Dissolution*.

—BUT what was the Word that I spoke

last ? *Our Dissolution !* — Truly it gives me an Occasion to call upon my Fellow-*Travellers* ; Oh ! Let the Approach of *our Dissolution* be the more welcome to us, for the *Communion with the Holy ANGELS*, which we shall thereby be brought unto. How much the *Holy Angels* are worthy of our *Love* ; — truly, No Tongue on Earth can declare it. It would require the Tongue of a *Gabriel*, to declare it. 'Tis very certain, The *Holy Angels* who take the Charge of us, do *Love* us, and they carry on their Charge with a Marvellous *Love* unto us. Does not such *Love* call for *Love* ? They are *Holy Angels* ; This is enough to render them *Lovely* Ones. Their *Love* to *GOD* bespeaks our *Love* to Them. *Goodness is Beauty*. Of the *Holy Angels* we may say, *How Great is their Goodness and their Beauty !* No Man on Earth can be so worthy of our *Love*.

NOW, at our *Dissolution* we shall be received among those, whom we owe so much *Love* unto. The *Holy Angels*, who have stood by us all our *Life*, will not *Forsake* us at our *Death*. It was the Last Word, of a Divine, Dying in this, but famous in other Countries ; O you *Holy Angels*, Come, Do your Office. 'Tis a Blessed Office, indeed, which our SAVIOUR sends His *Holy Angels* to do for us in a *Dying Hour*. At our *Dissolution*, they will Attend us, they will Befriend us, they will Receive us, they will do Inconceivable Things as a Convoy for us, to set us before the Presence of our SAVIOUR with Exceeding Joy. O Believer, Why

art thou so afraid of *Dying*? What! Afraid of coming into the Loving, and the Lovely Hands of the *Holy Angels*! Afraid of going from the Caverns of the Earth, which are full of *Brutish People*, and where thy Moan was, *My Soul is among Lions*; and I *ly among them that are set on Fire*, even among the *Sons of Men*; and afraid of going to dwell among those Amiable Spirits; who have *rejoyced* in all the Good they ever saw done unto thee; who have *rejoyced* in being sent by thy GOD and Theirs, times without Number, to do good unto thee; who have *rejoyced* in the Hopes of having thee, to be with them, and now have what they hoped for by having thee Associated with them, in the *Satisfactions* of the Heavenly World! Certainly, Thou wilt not be Afraid, of going to those, whom thou hast already had so sweet a *Conversation* with.

The Fifth E S S A Y.

BUT tho' we are got so *High* with our *Conversation* in Heaven that we *mount up as the Eagle* and *set our Nest among the Stars*, to lodge among the *Angels* in a *Soar of PIETY*, of which it shall never be said, *The Lord shall bring thee down from thence*: Yet we are not high enough. The Invitation given to the Modest Man at the Feast in the Gospel, *Friend, Go up higher*: This is now to be given unto us; *Friend, Go up higher*; and stop not in a *Communion* with the *Holy Angels*; The Glorious LORD, before whom they *Cover* themselves, and are dazzled with His Brighter Glories;

HE now invites thee to a Communion with Him, that is *Higher than They*.

I am now to advise you, That a Glorious CHRIST Continually, Assiduously, Affectuously *Conversed* withal, will bring you up to a *Conversation in Heaven*, beyond every thing that can on this side of *Heaven* be thought upon. O Thou Dove, who art mourning like a Dove, and wishing for the *Wings of a Dove*, that thou mayst fly away to more of a *Conversation in Heaven*; Away to the Rock; Away to the Rock; There is an *High Munition of Rocks* open for thee. Fly away to the *Clefts of the Rock*. Make a Glorious CHRIST thy *Dwelling-place* and the Rock whereto thou wilt *Resort continually*. How is *Heaven* described unto us? Tis, 2 Cor. V. 8. A being *Absent from the Body, and Present with the Lord*. Let our Meditations, while we are not yet *Absent from the Body* make us as near as may be *Present with the Lord*. We shall be carried into Heaven by such Meditations. What is *Heaven*? Tis, Phil. I. 23. *To be with CHRIST, where to be is by far the best of all*. 'Tis Joh. XVII. 24. *To be with CHRIST, where he is, and behold his Glory there*. By Meditations on a Glorious CHRIST, Let us be as *Near* to Him, and as much *with Him*, as we can, while we are yet in the *Flesh*. We shall be carried into *Heaven* by these Meditations. A Glorious CHRIST is indeed the *Heaven of Heaven*; He is the *Glory of GOD*, by which the *Holy City* is *Enlightened*: It is in and by Him, that
we

we are brought into that *Union* with GOD, which is our ultimate & consummate Felicity. It is a **CHRIST**, who will bring us to the *Vision* of GOD, in the *Heavenly World*, and the Infinite GOD shining on us thro' His **CHRIST** will there possess us and embrace us, and satisfy us with astonishing Expressions of His Everlasting *Love* unto us. As much of a **CHRIST** as we have with us, we have so much of *Heaven* with us. Let us get into a **CHRIST** and we get into *Heaven* by doing so. A **CHRIST** is ALL, to them who are come to *the Riches of the Glory of the Inheritance*, which GOD has for *the Saints* in the *Heavenly World*. Think, O Believer, in the midst of the Amusements which This World would bewitch thee withal: Think, *I am going to a World, where I shall have no more of these Things, but I shall find in a Glorious CHRIST all my Salvation, and all my Desire*. And therefore now Accustom thyself as much as 'tis possible, to repair unto a Glorious **CHRIST** for All that is Good, and upon All Occasions.

First. LET the Knowledge of a **CHRIST** be what you shall be continually wishing and seeking for. *To behold the Beauty of the Lord*, and get as full a view as is possible, of the *Altogether Lovely JESUS*; Oh! Let this be the Thing whereof we shall say, *Lord, This One Thing have I desired, and this I will seek after*. Christian, If thou see thy King in His Beauty, thou art got into the *Land that is very far off* by the sight of Him. It is pressed, 2 Pet. iii.

18. *Grow in the Grace and Knowledge of our Lord & Saviour JESUS CHRIST.* It follows, *To Him be Glory both now & for ever.* Oh ! *Grow in that Grace, and long to be more and more favoured with, the Knowledge of thy Lord and Saviour JESUS CHRIST.* It will follow, *Thou wilt be brought into Glory by it.* There is no *Knowledge* that can so *Adorn*, or so *Enrich*, or so *Satisfy* the *Mind* as the *Knowledge* of a *Glorious CHRIST.* There is no *Object* so *worthy* to be known ; and there is no *Object* we can find so much *Profit* and so much *Pleasure* in the *Knowing* of. We make a *Wise Merchandise* of it, if we are willing to *Lose* every thing upon *Earth*, for the *Gain* of this *most-Excellent Knowledge.* 'Twill be a *Wise Distinction*, if we *Determine* to know nothing so much as *JESUS CHRIST.* It is the *Dignity* and *Privilege* of *Heaven*, and the very *Feast* of the *Holy Mountain*, *To see Him as He is.* And the more we *see* of *Him*, in our *Dark Valley* of the *shadow* of *Death* here below, the further do we get up towards the *Holy Mountain.* O *Soul* Bound for *Heaven*, Canst thou not say, *I Thirst for the Living GOD !* Thy *CHRIST* is the *Living GOD.* The more thou dost *Know* of *Him*, the more wilt thou *Thirst* after the *Knowledge* of *Him.* The *Waters of Life*, which thou shalt find in the *Knowledge* of *Him*, will slack and cure thy *Thirst* after every thing else. *He that comes to me shall never Thirst,* says our *SAVIOUR.* But a *Thirst* crying out, *More of a CHRIST ! More of a CHRIST !*
This

This will be still but the more *Aggravated*; for its being in a measure *Gratified*; and the more it is *Aggravated*, the more it will be *Gratified*. A Soul perpetually crying out. *Oh! Give me to Drink the Waters of the Well at Bethlehem*; will have large Draughts of those *Waters* granted unto it; and so much the more of *Heaven* still granted unto it. Verily, 'Tis *Life Eternal*, to know *JESUS CHRIST*, who is the *only True GOD*, and who is also sent by a *FATHER* that is the *only True GOD*.

COME then, Study a Glorious *CHRIST*, and the *Manifold Wisdom* of *GOD* in Him, which the *Principalities and Powers* in the *Heavenly World*, esteem it the *Glory* of the *Heavenly Places* to have the *Knowledge* of. All the *Means* of Coming at the *Knowledge* of a *CHRIST*, Prize them and Ply them and Use them diligently. Cry after this *Knowledge*, lift up thy Voice for this *Understanding*; seek it like *Silver*, search for it as for hid *Treasures*. Declare concerning it, *Sweet is the Light*, and it is a *Pleasant Thing* to behold the *Sun of Righteousness*; Let every fresh Ray of this *Light* shot from *Heaven* into thee, be highly welcome, as bringing more of *Heaven* into thee. The nearer thou art unto thy *Eternal Sabbatism*, gather the larger *Portion* of this *Manna*, this *Angels Food*. Then shalt thou know what it is to be in *Heaven*, if thou follow on to know the *Lord*.

Secondly. HAVING obtained some *Knowledge* of a *CHRIST*, Let a *Likeness* to Him
now

now become the *Highest* of your *Ambition*. The truest and most Adequate Notion of Honour indeed lies in a *Likeness* to the SON of GOD, who is the *Brightness* of His FATHERS *Glory*. The more *Conformable* to a CHRIST, the more *Honourable*. Yea, the most *Abasing* Things that help to make us *Conformable* to our SAVIOUR, we are *Honoured* in them. I may well propose a *Likeness* to a CHRIST, as a Thing which we should have an *Ambition* for. We have a *Portraiture* of Heaven given us, in such strokes as those; 1 Joh. III. 2. *We shall be like Him; for we shall see Him as He is.* O Soul, Ripening for Heaven; Let what thou dost see in a Glorious CHRIST, bring thee to be *like* Him. Thou art brought into Heaven by being so. A *Conformity* to a CHRIST is a *Conformity* to Heaven; To be *Changed into His Image*, is to be from *Glory* brought unto *Glory*. To have *such a Mind as there was in Him*, and to walk as He Walked, is to *Do the Will of GOD on Earth as it is done in Heaven*. Wherefore, *Consider Him*. Often *Consider* a Glorious CHRIST as giving thee an *Example* of *Doing always the Things that please the Father*; of *Hating Wickedness*, and *Loving Righteousness*; of *Repelling Temptations to Sin*; of *looking down with Contempt on the High Things* of this World; of *Diligence in Redeeming of Time* for the *Work of GOD*; of *dispensing Benefits* wherever He came; of *Discharging the Duties* of all the *Relations* it pleased Him to come into; of *Enduring*

during *Afflictions* with Silence, and Forgiving *Injuries* with Meekness ; and of the utmost Compliance with the Will of GOD in all Things. By thus looking to the Lord thy Healer, get an *Healing* of all that is amiss in thee, and of all that unfits thee for the *Heavenly World*. Keep looking to Him, till thou shalt be so *Transformed* into His *Likeness*, as to be an *Epistle of CHRIST* unto the World, and the *Vertues of Him that has Called thee*, shall be on thee plainly Legible to the World. There is *Heaven* to be seen glittering upon such a Man ; He is a *Star*, and a *Lamp of Heaven* upon the *Earth* ; or like the *Angel*, of whom we read, *He came down from Heaven, and the Earth was Lightened with his Glory*. And Oh ! What an *Heaven* shall such an one most certainly come unto ! What wilt thou do, O our dear SAVIOUR, what wilt thou do, for a Soul whom thou dost find made like unto thee !

Thirdly. BUT now, what Remains ? Oh ! Let a Glorious CHRIST be continually *Conversed* withal : And let us be able to say concerning Him ; Psal. CXXXIX. 17. *How precious are thy Thoughts unto me, O GOD ! How Great is the sum of them !*

Syrs, If you will now hearken unto me, you shall hear a *Life of PIETY* described, which, if it be not a *Coversation in Heaven*, there is nothing on *Earth* that can be accounted so. When we are call'd upon to walk *circumspectly*, the
Word

Word seems to lead one to the *Top* of *Christianity*. Come now to the very *Top* of a Walk with GOD.

O Thou *Friend of GOD* at the *Gate of Heaven*: Watchfully lay hold on all *Occasions*, which occur continually to form agreeable *Thoughts* on a Glorious *CHRIST*; His *Glories*; His *Maxims*; His *Patterns*; what He *has Done* for His People; and what He *will do* for them.

AND when thou canst be the Instrument of bringing such *Thoughts* into the Minds of others, be glad of such *Opportunities*; Count all such *Opportunities* as Treasures conferred by *Heaven* upon thee. Be able to say, O My SAVIOUR, Thou art my Life; and thy *Thoughts* are the Salt of my Life!

MAKE it the *Grand Intention* of thy Life, to shew forth the *Praises* of the Glorious *CHRIST*, who is ONE GOD, with the *Eternal FATHER*, and the *Eternal SPIRIT*.

IN all thy Approaches to GOD, be apprehensive of thy SAVIOUR *Directing* thee, and of thy SAVIOUR *Strengthening* thee, to Do what thou doest; and of GOD from a *Mercy-Seat* in Him *Communing* with thee; and of thy being *Accepted in that Beloved One*.

IN whatever *Employment* thou art about, be able to say, I am *Employed by Thee and for Thee*, O My SAVIOUR.

THE Displays of Infinite *Power* and *Wisdom* and *Goodness*, which thou seest in the *Works of Creation*, Let them carry thee to

O

thy

thy SAVIOUR, *By and for whom all Things were Created*; and in whom there is the *Archetype* of all.

'TIS the Prerogative of Heaven, and a most Heavenly Exercise, to see the Original Idea's of the whole Creation, *first Existing* in the SON of GOD.

WHATEVER thou see'st Glorious in any Creatures, Fly through them, and from them, to see all the Glory transcendently in the CHRIST, who made these Creatures to be what they are; And let that which was made Glorious, have no Glory in this Respect, by reason of the Glory that Excellerh.

WHATEVER thou may'st see done in the Works of Providence, call to Mind, It is a CHRIST on the Throne of GOD, that is the Doer of all.

AND what is dispensed unto thee, whether it be a Comfortable Thing or a Calamitous Thing, Enquire, What were the Ends of my SAVIOUR in this Dispensation; And how shall I answer them?

IF thou meet with any sad Things, yet let thy Spirit rejoyce in GOD thy SAVIOUR; and calling to Mind, I have a Glorious CHRIST concerned for my Welfare; Now be no more sad. On the withdraw of any Good Things from thee, think, What was it that made these Things Desireable to me? And find all of it in thy SAVIOUR.

EVERY Well-advised Invention which may be found out by the Wisdom which is from Above,

to come at more of a CHRIST, and indite the Good Matter of Thoughts on Him, Rejoyce in it as One that findeih Great spoil. If thou hast been any while without Enlivening Thoughts of a CHRIST, Rebuke thy self, and Return to such Thoughts, and with an uneasy Soul cry out, O my SAVIOUR, I cannot live at a Distance from thee !

HAVING thus had thy Thoughts on a CHRIST all the Day long, at Night fall Asleep in the midst of some Thoughts on Him, and Meditate on Him in the Night watches. Do this as a Figure and Earnest of thy sleeping in JESUS, at thy passing into the state of the Dead.

VERILY, A Soul full of CHRIST is a Soul full of Heaven. A Christian is a Temple of GOD. When He has a CHRIST filling of him, the Glory of the LORD fills the Temple ! My Brethren, A Greater Blessing, and more of Heaven upon Earth, I cannot wish unto you.

The Sixth E S S A Y.

BY this Time, you cannot but see, that the Heavenly World has that Good in it, which nothing on Earth can be Equal to ; that Good in it, for which every thing on Earth may very well be parted with. But what I now come to, is This ; That a Conversation fill'd with Sacrifices to Heaven, will be a Conversation in Heaven. By continually doing the part of Sacrificers, and especially by turning all the Good Things of Earth into Sacrifices, a Conver-

sation in Heaven will be most Lovelily Exemplified. When we come in the *Heavenly World*, we shall have a *New Name* conferred upon us, and that Word will be fulfilled unto us, *Ye shall be named, The Priests of the Lord.* It is among the *Doxologies* which we have heard proceeding from the *Glorified* in the *Heavenly World*; *Rev.V.10. Thou hast Redeemed us to God by thy Blood, and hast made us Priests unto our GOD.* Even the *Souls under the Altar*, and such as have not yet attained unto the *Resurrection of the Dead*, have *White Robes*, even the *Robes of a Priesthood* given unto them. The *Blessedness of Heaven* is declared unto us, under the *Notion of, An Holy Priesthood.* We prepare for *Heaven*, and Approach to *Heaven*, by our *Initiation at the Holy Priesthood*, while we are yet upon the *Earth.* We are here brought into that *Glorious Dignity*, and our *Horn is Exalted* at that rate; *1 Pet. II. 5. Ye are an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.* In all our *Sacrifices* here, we are but making *Ready for Heaven*, and growing *Riper for Heaven*, and *Beginning of Heaven upon Earth*: *Heaven Begins and Opens* to us in them. A *Sacrificing Life* will be a *Conversation in Heaven.* And I am now therefore to *Call the People unto the Mountain, to offer the Sacrifices of Righteousness unto the Lord.*

THE way of carrying on the *Sacrificing stroke* in our whole *Conversation*, This is what is now to be attended to.

First,

First. THE *Blood* of our *Sacrificed* SAVIOUR; This we are to plead before the Glorious GOD continually ; We are to live upon that Sacrifice. All *sin* must be *punished*. The *Penalty* with which the Violated Law of GOD is armed, must be Executed. Either we our selves must bear the *Punishment* of our *sin*, which would render us Infinitely and Eternally Miserable ; Or else a SAVIOUR and a *Surety* must be found, that will offer a *sufficient sacrifice* for us ; The *Justice* of the Great GOD cannot otherwise be satisfied. Now, what is the *Necessary Sacrifice* ? Is it *Thousands of Rams, or Ten Thousands of Rivers of Oyl* ! No, This were too little. Were all the *Angels* in the *Heavens* to be *broken in the Place of Dragons* ? No, This were not Enough. Were all the vast Worlds which make up the *Universe*, to become an Entire *Burnt-Offering* ? No, This would not do. The *Justice* of the Great GOD, must have a *Sacrifice* more valuable than all of This, before the Sinner can be Released ? The *Sacrifice* must be no less than the *Man*, who is, *The SON of GOD*. The *Blood Sacrificed* must be, *The Blood of GOD*. He that is one with the *Living GOD* must lay down *His Life* : Else no *Expiation*. Our JESUS, in pursuance of a *Compact* with His FATHER for it, has offered such a *Sacrifice* for us ; has been *Himself* the *Sacrifice*. We read, Eph. V. 2. CHRIST has *Loved us, and has given Himself for us, an Offering and a Sacrifice to GOD*. And now, Behold,

Behold, the Continual Employment of a *Christian Sacrificer*.

CHRISTIAN, That thou mayst be delivered from the *Wrath of GOD*; which thou dost own to belong unto thee, make this the Plea and the Trust of thy Soul; *O merciful GOD, Let me be delivered from the Punishment of my Sin, because it has fallen on my Sacrificed SAVIOUR!* Let not a Day pass thee, without making a fresh Application to the *Blood of thy Sacrificed SAVIOUR* for thy Atonement with GOD. More than once every Day let this *Blood of Atonement* be repair'd unto. Upon every *New Fall into Sin*, make a *New Flight* unto this *Refuge of the Poor*. Upon the Abasing View of thy *Deficiency* in every Right Thing relieve thy self with the *Perfection* of all in a *Sacrificed SAVIOUR*. And whatever Blessings thou dost Receive or Desire, see them all in the *Blood of a Sacrificed SAVIOUR* swimming down unto thee.

WHEN the *Restored Israelites* come into the *Heavenly Country* which the Patriarchs looked for, it shall be said of them, *Rev. VII. 14. These are they that have washed their Robes, and made them White in the Blood of the Lamb.* That is to say, they are *Priests*; they have *Priestly Robes* the *White Robes of the Priesthood* on them; And this is owing to the *Blood of the Lamb*. The *Consecration of the Priests*, was of old made by the *Blood of their Sacrifice*. Yea, We read of *Blood sprinkled on their Garments*. *O Thou Sacrificer* looking
towards

towards the *Heavenly World*; The *Blood* of thy SAVIOUR has Purchased the *White Robes* of a *Priesthood* for thee; No *Robes* of *Imperial Purple* comparable to them! These *White Robes*, How and when are they put upon thee? 'Tis done on and in thy presenting before GOD, the *Blood of the Lamb*, even the *Sacrifice* of thy SAVIOUR.

Oh! Continually Remember and Mention before the Great GOD, the *Sacrifice* of thy SAVIOUR. Keep continually urging of This; O my GOD, my GOD; My SAVIOUR has been Sacrificed for me; Therefore be thou Favourable to me. Never forget, that in the *Blood of the Lamb*, is the *Life of thy Soul*. Plead the *Blood of the Lamb*, that thou mayst be Cleanfed from all sin; That no sin may have Dominion over thee; That the *Gates of Heaven* may be set open to thee. Seeking also for any Good Thing to be bestowed upon thy Household, be upon that Stroke for it, Oh! Let my House have the *Blood of the Lamb* sprinkled on it. And concerned for thy People too, Let this be thy Note; The *Blood of the Lamb* is the *Sacrifice* for the Congregation. Thus does a Priest of GOD Continually! But thus to do, is to do something very agreeable to what is done in the *Heavenly World*; allowing for the Difference of the Two States: that of them that are yet Ignorant and often out of the Way; and that of them who are Escaped from all Pollutions. In the *Heavenly World*, we read, *Rev. V. 6.* There is to be
seen,

seen, In the midst of the Elders, a Lamb as it had been slain. The sacrificed Lamb, the Sacrifice of our SAVIOUR, which has taken away the sin of the World, is wondrously Considered there. O thou Priest of the Lord, Thou comest into the Heavenly World by Considering of it.

Secondly. O Sacrificer, Offer up thyself a Sacrifice unto thy GOD: And say unto Him, Lord, I am Thine, save me; Thine because thou hast saved me! Thou dost Ascend up to Heaven, go up out of the Wilderness, like Pillars of smoke, Perfumed with Myrrh and Frankincense, with all Powders of the Merchant, in thy doing so. Yield thyself, thy very self, unto the LORD; according to the Demand, Rom. XII. 1. I beseech you Brethren, That ye present your Bodies, a Living sacrifice, Holy, Acceptable to GOD; which is your Reasonable Service. We read of such a Thing as that; A being Baptized with the Holy Spirit and Fire. Perhaps, 'tis an Allusion to the Fire, so often shot from the Glory of the Lord, upon the Sacrificers; The Holy Spirit being poured out upon thee, in the Baptism of GOD, there will strike upon thy Soul, a Fire of Holy Zeal, to be, All for God! All for God! Thy Soul will be Fired with Wishes of such a Tendency; Oh! That I may be the Lord's! Oh! That I may be Sincerely, Entirely, Eternally, a Servant of God! Oh! That with all my Faculties I may Glorify God for ever and ever! The Holy Spi-

rit of GOD coming down from Heaven upon thee, and fetching thee up to Heaven, a mighty Spirit of Sacrificing will come upon thee, and a Flaming Desire to be as much for GOD, and as wholly possessed by Him, as they are in the Heavenly World.

BUT when the Believer is thus offering up *Himself* unto the Lord, it is observable, That some of the *worst Things* in the World, come to be found among the *Best of Sacrifices*. O Believer, Thy *Lusts* are so; Thy *Lusts* are such; The *Lusts* of a Carnal Mind, full of Enmity to God; The Things that make thee Abhor thyself as one of the *worst Things* in the World. These *cursed Lusts* are to be thy *Sacrifices*. To pursue the Death of them, will be to make Sacrifices of them. To *stone* them will be to *sacrifice* them. When we find the Man of GOD, offering *Beeves* and *Rams* and *Goats* unto Him, some of the Ancients wittily Allegorize them into the *Brutish Lusts*, which we are to seek the Destruction of. Accordingly then, Bring out the *Lusts* that carry thy Soul away from GOD, and *Sacrifice* them. Long for this; Oh! That the Fire of God, even the Spirit of Burning, may consume all these Evil Dispositions in my Soul! Bring out a Right Eye; Bring out a Right Hand; Bring out every Bad Habit and Custom, which has any Dominion over thee. Let these be thy *Sacrifices*. Thy SAVIOUR says, The Enemies that would not have me to Reign, bring them forth and slay them before me. Now say upon it; Lord, The
Lusts

Lusts which make me mad upon my Idols, These are the Enemies of thy Reign; Here I bring them forth before thee; O slay them, O slay them, O Assist me in the slaying and sacrificing of them. Here are Notable Sacrifices: The most odious and loathsome Things in the World; And yet the Holy GOD says of them, I am well pleased with thy sacrificing of them!

Thirdly. GO on, O Thou Priest of the most High GOD, and Fill thy Life with such Acknowledgments of GOD, as will carry Sacrifices in them. So 'tis directed; Heb. XIII. 15. Let us offer the sacrifice of Praise to God continually. 'Tis what they are doing in the Heavenly World continually. Our GOD says, A Sacrificer of Praise Glorifies me, and he that orders his Conversation aright. There is a Sacrifice wherewith GOD is Praised, in every step of a Well-ordered Conversation. Come then; Sacrifice to GOD in every Thing that belongs to a Good Conversation in CHRIST. Let all be accompanied with the Broken Heart, that is a Sacrifice, which, O Lord, Thou wilt not despise. In thy Domestic Devotions, have thy Morning and Evening Sacrifices. In the Devotions of the Closet, have thy Daily Sacrifices. Bring thy Offerings, when thou comest into the Courts of the Lord, and Worship Him in the Beauties of Holiness, even in the Beautiful Garments of the Priesthood, Sacrificing there. Prosecute the Affairs and Labours of thy Personal Occupation, aiming at Obedience.

to GOD in all, & at the strengthening & increasing of thy *Capacity* to serve His Kingdom in the World. Abound in *Benignities* to thy Neighbour, which will have so many *Sacrifices* in them. All thy *Essays to do Good*, will be *Sacrifices*; Oh! multiply them; till they Exceed the Number of a *Solomon's*.

YEA, Thus *Acknowledging of God in all thy ways*, O Believer, set apart thy *All* for GOD, and for such *Uses* as GOD has assigned for it. Continually Bring *Presents unto the Lord of Hosts*, & make *Presents* of thy *All* unto the Lord. Let thy *All* have, HOLINESS TO THE LORD, written upon it; and be sould that GOD shall be served with it. Contrive, *What Good may I do with what I have?* Be full of Contrivances how to be such a Faithful *Steward* of thy Talents, that thou may'st give up thy *Account* with Joy and not with Grief at the Last. Let *Expenses for Pious Uses* be one considerable Article of thy *Sacrifices*? Friend, *How Readest thou?* Even thus; *To Do Good and to Communicate Forget not*; For God is well pleased with such sacrifices. Be in thy very Element, when making Disbursements to Support & Promote the Kingdom of GOD; and when Disbursing for the Relief of the Indigent; and when dispensing thy Bounties like the *showers of Heaven*. In thy *Free-will-offerings*, Let the *Flowings out* of thy Wealth be more pleasant unto thee, than the *Comings-in*. An Angel of GOD will tell thee, *These Things go up to Heaven as a Memorial before God*. And thou goest

goest up to *Heaven* in them; yea, thou art like *Heaven Raining* down upon the *Earth* in *Righteousness*.

Fourthly. *THE Priest* has yet an Harder Task than all of This upon him. O Beginner at the *Heavenly Priesthood*; Thy *Will* must be *Sacrificed*. Because it is a *Corrupt Thing*, Therefore it must be *Sacrificed*, and verily, it will be a very grateful *Sacrifice*. This Thing is to be yet further Explained, by urging, Turn all thy *Good Things* into *Sacrifices*, and be willing to part with every Thing, Easily, Quietly, Cheerfully part with every thing, that thy *SAVIOUR* may call thee to part withal. But, Oh! What is it, that we are now coming to! When *Manoah* with his Consort, offered up a *Sacrifice* unto *GOD*, we read, *Judg. XIII. 20. It came to pass, when the Flame went up toward Heaven from off the Altar, that the Angel of the Lord ascended in the Flame of the Altar.* The Soul of the Believer is now coming to *Sacrifices*, of which one may now almost say, *An Angel of the Lord ascends in the Flame.* Such a *Sacrificing Soul* is very near transformed into an *Angel of the Lord*: It is a Soul *Angelically* disposed, And the *Will of God* is done on *Earth* as it is done in *Heaven*, by such *Sacrifices*. Believer, Consider, That there is the *Providence* of a Sovereign, a Just, a Wise, and a Good *GOD*, yea, and of a Faithful *SAVIOUR* designing thy Best Good, in all that befalls thee. No *Good Things* can
be

be taken from thee, but thou mayest say, 'Tis God my SAVIOUR, who has taken them! And if any Good Things be Denied unto thee, 'tis because a Faithful SAVIOUR will not allow them. Consider herewithal, That GOD will be more Gratified by the Loud Praises of an humble and patient *silence*, under Adversity, than by any of thy more *Active Performances*. Thou canst never do any thing so Good, as to bear the Evil in which thy SAVIOUR shall perform the thing that is Appointed for thee. Under the Influence of such Considerations, come to Forego and Give up, all the Good Things, which GOD will have thee to be deprived of. Even fasten as with Cords, all thy Good Things to the Horns of the Altar, and Let them all stand ready there, for the Declarations of the Divine Providence concerning them. The Divine Providence, at any Time and in any way Declaring, That thou shalt not Enjoy these Good Things, Let it be by thy Resigning Soul Declared, Lord, I will submit unto it!

First; LOOK upon all thy Good Things with a *sacrificing Eye*, and make a most Hearty Oblation of them all, unto the Lord. For this, take a *Distinct View* of thy Good Things, and on all and each of them, even on the most valuable of them, form that Sacrificing Thought, O my dear SAVIOUR, If Thou wilt have This to be taken from me, I Resign it; I am Content and Willing to be without it. When thou findest a more *special Relish* in any of thy Good Things, Let it provoke thee to a

Fresh Act of Sacrificing. Say upon it, O my dear SAVIOUR, As much as I prize this precious and pleasant Thing, if thou wilt have this Thing to be taken from me, I will take the Cup which Thou shalt order for me. If thou happen to see any Desireable which thou hast not Sacrificed so Cordially and so Explicitly as it is thy Desire to do, Let thy Rebuked Soul fall a Trembling at the Rebellion and Idolatry thou art in hazard of; and cry out, Help me, O my SAVIOUR, that this also may be given up unto thee.

Secondly; GO on, without any Robbery for an Offering, to make Sacrifices of those Good Things, which thou never wast yet actually the Owner of, as well as of those which thou art. The Good Things, which GOD has not bestow'd upon thee, as well as those which He has; Let these be turned into Sacrifices. Yea, take this Advantage for it; GOD has not bestow'd them on thee. Not only, of the Good Things which once thou hadst, but now hast not, say, O my SAVIOUR, I am willing to be without, what thou wilt have to be with held from me; But also, when thou seest the Good Things that are bestow'd upon other Men, and such Good Things as thou couldest wish, that thou mightest fairly have the like unto them; Convert all of these into Sacrifices too; and say, O my SAVIOUR, I am sweetly satisfied in it, that I have not these Good Things allow'd unto me.

Thirdly;

Thirdly ; COME to this Length at Last. Count a Sacrificing Heart better than any of the Good Things which thy SAVIOUR commands thee to turn into *Sacrifices*. An Heart that can readily Sacrifice thy Good Things, Let it be Better to thee, and a Blessing of more Account, than all the Good Things that are to be Sacrificed. When thou dost Ask for these and those Good Things, correct thy Petition so ; O my SAVIOUR, *If thou wilt give me an Heart willing to go without what I ask for, This will be as good unto me, as what I ask for.*

IN Fine ; Be satisfied, that nothing but a Glorious CHRIST should be left unto thee ; and while thou hast a Glorious CHRIST for Thine, Let That be Enough unto thee ; Let That supply the want of all the Good Things which thou hast a Kindness for ; Let That suffice upon the withdraw of all the Good Things which thou hast a Fondness for. A Man must have something to support him and comfort him : Let a CHRIST be what shall support thee, and comfort thee, O thou Destitute One. In the Absence of all other supports and all other comforts, be able still to say ; Luk. I. 47. *My spirit has Rejoyced in God my Saviour.* Whatever appears valuable in any Creatures, O Sacrificer, see that in a Glorious CHRIST, it is all to be met withal. While thou seest a CHRIST concerned for thee, and canst have a CHRIST possessing of thee, and canst feel a CHRIST conversing with thee, Let This Enable thee to part with every thing

thing that must be Sacrificed. A CHRIST, A CHRIST, In Him find a sufficient Compensation for every Thing whereof thou must be stript in the Sacrifices, which thou art called unto. Come to this, O my GOD, I am willing to be stript of every thing else, if I may but have a CHRIST left unto me. May a Glorious CHRIST bring about my Return unto God; May I have the skill and will to make a Glorious CHRIST the Resort of my Thoughts continually; May I find in a Glorious CHRIST what I am sure He can afford unto me; Now all my wants are supplied from Riches in Glory by Jesus Christ; I have now Enough and Enough to make me Happy for ever more. It is a Notable Passage; Heb. X. 34. Ye took Joyfully the spoiling of your Goods, knowing in your selves, that you have in Heaven a better and a lasting substance. Believer, Canst thou bear to be spoiled of thy Good Things; and when thou art stripped of thy Good Things, does this bring thee to a perfect Work of Patience under it; I have CHRIST and Heaven yet left unto me! Now, thou mayst know it in thy self, that thou hast in Heaven a Better and Lasting substance reserved for thee. Thou mayst know it in thy self, because thou hast Heaven already begun in thy self: and thou art thy self already in Heaven; Thou hast thy Conversation there.

WHAT is all This World unto them that are in the Heavenly World, and how easily can they go without all the Good Things of it? Be as like

like them as thou canst, and keep up a *Con-
versation in Heaven* by being so.

Fifthly; BE not surprized at it, if I tell you, I must leave you *Dead* upon the spot, before I have done with you. What are our Brethren in the *Heavenly World*? The *Blessed Ones* are the *Dead*, who *Died in the Lord*, and *Rest from their Labours*. We read of them, who are what they should be; Rom. VI. 8. They are *Dead with CHRIST*. It is by being *Dead with CHRIST*, that we come to have a *Conversation in Heaven*, and be like them who are got into the *Heavenly World*. O you that are Travelling to *Zion*, with your *Faces thitherward*; There is a *Death* which you are now to be brought unto. *Death* is indeed the *King of Terrors*; But I must now advise you of, yea, advise you to, a *Death*, which will be a *Spring of Comforts*. There is a *Life* in the *Death*; yea, it is a *Favour of GOD* which will be *Better than Life*:

BUT what is it, that is to *Dye* in us? Our *dispositions to sin* are indeed the Things, which this *Holy Death* is to fall upon: The *Lusts of our Flesh*; and our *sinful dispositions*, to set up our *Self* in the *Throne of GOD*, and expect from *Second Causes* what is be had only from the *First*: and be no further Friends to our *Neighbour* than we shall therein befriend our selves. Alas, That these *Base Things* ever should be so near *A-kin* to us, that it should be said, *We are Dead*, when such Things as

these are killed in us. You are to be, Rom. VI. 11. *Dead unto sin* ; so Dead, that you durst not *Live* in any known way of *sin*.

BUT then, 'Tis more particularly, The *Death* of your *Will*, that is to be the *Life* of your *Soul* ; and the *Will* of GOD must give *Law* to yours. A *Will* full of *Corrupt Affections*, full of *Unjust Appetites*, must be kill'd, and become *Afraid* of *Rising* up against the *Will* of GOD any more ; but always keep in that *Strain*, *Father*, *Not what I will, but what thou wilt*. Yea, come to this, O my GOD, and my SAVIOUR, I have no *Will* of my own, that I shall ever any more insist upon. The *Dead in CHRIST* are come to This !

BUT then, that so an *Holy Death* may be carried on ; *Dye daily*. Keep up a *Lively sense* of your *Death* coming on ; and most sensibly Think, Lord, I know that thou wilt bring me to *Death*, and to the *House* appointed for all the *Living*. Let this Thought every Day come into your Minds ; Yea, Often in a Day : And let the *Daily Monitors* of *Mortality* that surround you, often Awaken it. Yea, Of every Day which dawns upon you, keep alive a *Suspicion*, For ought I know, this may be my *Dying Day* !

HEREUPON, Look on the Things of this World, with the Eyes of a dying Man ; Often think, How would these Things appear to me, if I had the *Agonies* of my *Death* upon me ! Did you feel yourselves in your last Moments, your Judgment and

and your Outcry of *This World* would be ;
O Vain World ! O False World ! Oh ! how Miserable a Thing to be put off with a Portion in this World ! How Foolish and Wretched the Man, who makes it his main Business to lay up a Portion in this World ! A CHRIST is Ten Thousand Times more Valuable than all this World ! This View of Things, must be Concomitant with, and Operative to, a Death upon your Concern for the Things of This World. Indeed, so far as the Things of this World, may be Subordinate unto GOD, you are to be concerned for them. But any further than you may Obey GOD, and Honour GOD, and be Led unto GOD, by this World, Oh ! Labour to become Dead unto the Concerns of it : Have such an Indifference to these Concerns, like what is found in them that feel themselves going out of the World ; An Indolency, like what is in them that are gone out of the World.

OF the Dead, we read, *The Dead have no more a Portion forever in any thing that is done under the sun.* We read, *They carry nothing away.* They become Naked Ones ; Even an Emperour of the East finds himself so. And what if your GOD would have you left Naked and Bereaved of all *Worldly Delights* ; as Naked, as them that are among the Dead ? Indeed, it is not proper for you, while you are here, to become so Dead, as to be utterly without any taste, of the *Worldly Delights*, which a Gracious GOD, a Father, who knows what we need of these things, bestows upon us.

No ;

No ; They are *good things* ; and they are to be *received with Thanksgiving*. But then, you must not have so strong a Gust for them, that you cannot be without any of them, when GOD would have you to be without them. Oh ! Be Reconciled unto a *Naked Condition* ; and say, *If my GOD will so take away, as to make me like those, who are wholly Naked in the Earth, Blessed be the Name of the LORD. Be so Poor in Spirit, and the Kingdom of Heaven is yours.*

BECOME Dead, not only to the *Delights* of *this Life*, but also to the *Sorrows* of it. If your undergo *Bodily Diseases*, if you have *Penury* pinching of you, if you meet with *Bad Usages* in your Neighbourhood, have just such *Resentments* as GOD has made it *Wise and Just and Good* for you to have ; As to any thing further than *that*, Cherish no *Resentments* beyond what a *Dead Man* would have of the *Injuries* that are done unto Him.

WHEN you are Bathing in the midst of *Delights*, think, *Oh ! What shall I find in my GOD, when I have done with all these things, which now are but what He makes them to be unto me !*

WHEN you are Drowning in the midst of *Sorrows*, think, *My GOD would thus wean me from a Thorny and Weedy soyl, which He so Embitters to me ! Oh ! When shall I come to the Pleasant Land ?*

YEA, Become so Dead, that all *Temptations to Sin, Offered from the many Objects about you*

you, may make no more Impressions on you, than if the Offers were made unto the Dead. We read, *The Dead know not any thing. Also their Love and their Hatred is now Perished.* Thus, be so Dead, that if any *Friends* or *Things* which you Love, should urge you to any *Evil-doing*, they shall prevail no more than if their Urgencies were Employed upon the Dead : Let them find you *Deaf, Blind, Insensible* ; and like the brave *Levites*, when they acquired their Blessing from GOD. Feel your Hearts full of *Love*, to *Lovely Objects* ; and yet be so Dead as to be without Feeling, when *Temptations to sin* are by these *Beloved Ones* laid before you.

Finally, REMEMBER, That you are to be *Dead with CHRIST* ; and, become as they that have nothing but a *CHRIST* left *Alive* unto them. The *Killing Things* which you meet withal, bring a Death upon all your Hopes to find Good in any Thing here below. But now find All in a *CHRIST*, and what is infinitely better than all. Say, *A CHRIST is my Food : A CHRIST Cloaths me with Salvation ; By a CHRIST I am Lodged in a Muniti- on of Rocks ; A CHRIST heals my distempered Soul ; If my Relatives be taken from me, a CHRIST makes me a Child of GOD ; If I have my Name Vilified, a CHRIST makes a kind mention of my Name in the Heavenly World. O Thou Free among the Dead ; Let thy Plea- sures be in Communion with a CHRIST, and*
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in Obedience to Him ; thy Riches be in thy Knowing of a CHRIST ; and thy Having of Him, and thy Doing for Him ; thy Honours be in thy being Accepted with a CHRIST, and thy being Employed by Him. Willingly go without all other Pleasures, and Riches, and Honours, if these may be allowed unto thee. Stop not, until thou come to this ; O my GOD, I have parted with all the things in this World. I have now but One thing left unto me. I am dead unto every Thing but One. Let me have a Glorious CHRIST, not only Concerned for me, but also Possessing of me. Give me in the precious Thoughts of Him, to Feed always and Live upon Him. Lord, I care not though I am stript of every thing else, if I may but enjoy this Felicity.

O Believer, Thus Dead with CHRIST, thou hast also thy Life Hid with CHRIST. Thou hast entered into Heaven. The Angels are about thee ; And GOD will shew Wonders to the Dead.

The Seventh E S S A Y.

BUT we will now take a Seventh Turn in our Compassing of the Holy Mountain ; and to come to the Conclusion of the Matter. Let us make one ESSAY more, to get as near Heaven as ever we can ; and as High as a Bird that by a Vital Tye to Flesh, is kept still near unto the Earth, can extend the Flights which have such Clogs upon them. What I am now to press upon you is this.

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THE Contemplation of Heaven, will be Necessary, and may be Effectual, to produce a Conversation in Heaven. Oh ! Let us, *Ascend into Heaven*, Our JESUS is there ; — *Take the Wings of the Morning*, and strike up thither, with such frequent, and piercing, and melting Thoughts of the *Heavenly World*, that while we cannot in the *Body*, we may be in the *Spirit* there.

OFTEN set apart a proper Portion of *Time*, to have our Fixed and Settled and *Methodical Thoughts* on the *Heaven*, to which we are quickly to be called up : And being Engaged in such Thoughts, *Muse till the Fire burns* : Give not over till we are upon the Top of a *Mount Pisgah*, from whence we shall have a Prospect of the *Land flowing with Milk and Honey* ; and we shall taste something of it. But besides these, Let the *Occasional Thoughts* of *Heaven* be exceedingly multiplied with us, and let us on many *Occasions* every Day, and in the midst of what we see, and what we do, in *this World* often take a step into the *Heavenly World*.

NOW to assist your *Contemplation* of *Heaven*, and so your *Conversation* in it, there shall several *Helps* for that Purpose be set before you. Yea, I may now say unto you, *I tell you of Heavenly Things*. Come with me, my Fellow-Travellers, and, *Let us walk about Zion, and go round about it. Let us tell the Towers, and the Glories thereof ; Consider its Palaces,* and what we shall find in that World, where

where the Great GOD, will be *Our GOD* for ever and ever ; after He has been *our Guide unto Death*, and beyond it. There was a Time when *Satan* took our *JESUS* up into an exceeding high Mountain, and shewed Him all the Kingdoms of the World, and the Glory of them ; and said unto Him, *All these things will I give thee, if thou wilt fall down and Worship me.* The Reverse of all This, is now to be done for you ; You shall be taken up into an exceeding High Mountain, Oh ! Ravishing Mountain of Spices ! There shall be shown unto you something of the Kingdom of Heaven, and a little of the Glory of it ; and it shall be said unto you ; *All This* will your SAVIOUR give unto you, if you will come to Him and Hope in Him for it.

Wherefore,

I. CONCERNING the Heavenly World, much may be Learned from what was Visible, first in the *Tabernacle*, then in the *Temple*, directed by Heaven, to be Erected for the Worship of GOD, among the Sons of *Israel*. What is now to be done for you, is like what was done for the Prophet *Ezekiel*, in his Captivity, when the Hand of the Lord was upon him. In the Visions of GOD you are to be brought into the Land of *Israel*, and set upon a very High Mountain ; and you shall take a view, first of a *Tabernacle*, and then of a *Temple* there. You all know, That GOD Com-manded *Moses*, to Erect a *Tabernacle*, which
was

was to have the *Services of Religion* perform'd at it, and in it. But GOD first shewed unto *Moses* a *Pattern* of this *Tabernacle* in the *Heavenly World*, and gave that Order to him; *Exod. XXV. 40. Look that thou make all things after the Pattern of them, shewn thee in the Mount.* When the People of GOD were got out of the *Wilderness*, the *Tabernacle* was to have a larger Edition, and be Enlarged into a *Temple*. But in order to it, what GOD had shown unto *Moses*, he over again shewed unto *David*. *Isaiab*, and *Ezekiel*, and *John* being taken unto Heaven, saw also a *Temple* there. Now of the *Things*, thus Exhibited unto these Favourites of Heaven, we are told, *Heb. IX. 24. The True* are in *Heaven* itself; and what were upon the Earth, were but *Figures* of the *True*. And, *Heb. IX. 5.* These things were a *shadow of the Heavenly things.*

COME then, Take a Walk into the *Temple*, and Study the Description of it, and of what was to be done in it. Learn the *Form of the House*, and the *Fashion thereof*, and the goings out thereof, and the comings in thereof, and all the *Ordinances thereof*. Yea, O Thou *Heavenly-Minded One*, Thou mayst now walk into the *Holy of Holies*, and see the *Sacred Mysteries* there. In the *Temple*, see an *Outer Court*; see *Holy Places*; and *Chambers* amounting to many *Mansions*. Yea, See an *Holy of Holies*; answerable to which there is a *Third Heaven* in the *Heavenly World*. See the *Unblemished Priests of the Lord*, continually offering up

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Sacrifices

Sacrifices to GOD, and an *High Priest* heading and leading of them; and the Praises of GOD continually *Sung* by Skilful Musicians, after a most Orderly and Melodious manner. See a *Mercy-Seat* and a *Throne of Grace*, and GOD from thence *Communing* with such as Wait upon Him, and Revealing unknown Things unto them. Yea, See the *Glory of the Lord filling the House*, and astonishing Tokens of His *Presence* there. Such Things were to be seen in the *Temple*. But the *Pattern* of such Things is in the *Heavenly World*. Observe Attentively the *Apartments*, and *Employments* of the *Temple*, and you will be in *Heaven* all the while; you will see what there is in the *Heavenly World*.

II. O You to whom the *Day of the Lord* is near, it is near, and it hastens greatly, the Day wherein the *Holy Man* shall *Joy Gloriously*. Affect yourselves with the *Blessedness*, which your *Expired Spirits* will be immediately received into. The Dying Penitent asked of our SAVIOUR, to be *Remembred* by Him, at his *Coming in His Kingdom*, which will be at the *Day of Judgment*. But our SAVIOUR told him, 'Yea, Beside and Before the *Greater Things* that shall be done for thee *at my Coming and my Kingdom*, Thou shalt *immediately, even this Day be with me in Paradise*.

EXPECT it, O Believer, That at thy *Dissolution*, the Day whereof is at the very Door, and

and every Day to be looked for, thy Spirit shall enjoy a REST, in the *Paradise* of the *Heavenly World*; the *Paradise*, where the *Weary are at Rest*. Not only in Respect of the *Grave* wherein thy *Body* shall then be Lodged, but also in respect of the *Feast* whereto thy *Spirit* shall then be called, it shall, if thou hast now *Walked in thy Uprightness*, be said of thee, *Thou shalt Rest on thy Bed*. Thou art here *tried*, and even *tired*, with *Uneasinesses*; But being taken into the *Paradise* of GOD, thou shalt never see One Uneasy Minute more. Here thou must have a *Cross* to be the *Thing appointed for thee*: Every *Christian* must be a *Cross-bearer*: And it may be, the *Better* thou art, the more *Heavy* must be thy *Cross*. O Suffering Child of GOD, Thou shalt throw down thy *Cross* at the Gate of *Paradise*. Thy Triumphant Voice will be, *Farewell Cross*! I have had many a *Kindness* from thee. But now, *Farewell*; I shall never see thee, never feel thee any more. Let those who find the *Earth* full of *Thorns*, and filled with *Vanities* and *Vexations*, even from hence raise pertinent Thoughts of the *Better Country*, which we should therefore *Desire* with the more of *Ardency*. When thou art in want of any *Comforts*, think, *In the Paradise of GOD, they that have sought the Lord, will want no Good Thing*; but there, Oh! how they shall be comforted! When *Spoilers* take any thing from thee, think, *No Thieves can break through to steal the Treasures that are laid up in Heaven for*

and by the Faithful Soul. When thy feeble and crazy Carcase feels weary Nights appointed for thee, think; The Inhabitants of the pure Air above, do none of them say, I am Sick. When thou hearest the Defaming of many, think; There are no Shimei's among the written in Heaven; the things that use to bark are all without. When Relatives are an Heaviness to thee, think, They that are among the Spirits of the Righteous have none to Consume their Eyes and Vex their Hearts. If any of theirs come to Dishonour, they know it not. And when thou art infested with the Fiery Darts of the Wicked, think, The Tempter has nothing to do in the Quiet Regions that are above. The Adversary cannot shoot in an Arrow there. None of them that are got thither, go mourning because of the Oppression of the Enemy. Upon their Flying thither, they might boast, Satan, Where I am going, thou canst not come. Though there were a Serpent in the Lower, there is no Serpent in the Upper Paradise. The Spiritual Wickednesses in the High Places, can't Mount up so High as these Places. Comfort ye, Comfort ye, the Spirits of my People got into the Heavenly World, saith the Lord; This Comfortable Thing is to be told unto them, Your Warfare is accomplished; you shall never have the least Conflict with the Enemies of your Salvation any more. Believer, From the Distresses of the Wilderness, thou mayst learn what thou shalt find in the Land of Promise, where thy GOD will do thee Good in the Latter End.

BUT

BUT there is yet what is Better than all of this ; O Believer, I am certain, thou dost esteem it so ! — It is to be expected, That at thy Dissolution, thy Spirit shall have a perfect Freedom from Sin granted unto it ; Sin, the Worst, and the Root of all Evils, and an Evil more Bitter than Death. Here our Sin makes us cry out, *There is no Rest in my Bones, because of my Sin ;* There is nothing of that cry in the Heavenly World ; and the Undeiled Inheritance. Thou wilt find thy Paradise to be a Land of Restitude ; there is no Disorder in that Land. Thy Ejulations are, *O wretched One that I am ; Who shall deliver me from the Body of this Death !* Mournful Soul, At and by the Death of this Body it shall be done. Death like a mighty Forge, will run down, and purge out all the Dross which the Discipline thou hast hitherto been under, has been but more ineffectually melting away. Thy GOD will now never more see any thing in thee to be displeased at. Thou shalt never have so much as One Vain Thought stirring in thee any more ; but thou shalt now be Glorious in Holiness. Death which is the Punishment of Sin, will be thy Deliverance from Sin ; and of an Enemy it will become such a Friend, as to do that at One blow, which could not be done, by all the Labours and Sorrows of Life. Thou wilt be entirely an Healed Soul. But who can declare all the Blessings of an Healed Soul ! Believer, Let thy Afflictions here produce thus thy Flight

to, and thy further and fairer Views of the *Heavenly World*. This will be a sure Evidence unto thee, that thy *Light Afflictions here which are but for a Moment*, are *Working for thee* (inasmuch as they are *Working thee for*) a far more exceeding and *Eternal Weight of Glory*.

YEA, Let thy Expectation rise to This, O Believer now *Rejoycing in the Hope of the Glory of GOD*. Let it be an Expectation of a full *satisfaction* in the All-sufficient GOD; A *satisfaction* which is to have an *Entrance* made on it, at thy Dissolution, but a *Progress* made in it through *Eternal Ages*. Presently upon thy Admission into the *Paradise* of the *Heavenly World*, thou wilt have a *sight* of a **CHRIST**, and of **GOD** in Him. A Truly *Beatific sight*, and what cannot but afford the *Highest satisfaction*! In the *Heavenly World*, thou shalt have more of that *sight*, than could have been had here below. And for the sake of this, we read, 2 Cor. V. 8. *We are willing to be Absent from the Body, and present with the Lord*. Our SAVIOUR will exhibit Himself, in His Matchless Glories, to them that are *Absent from the Body*. And the Infinite GOD will be *seen*, in the *sight* which we shall have of our SAVIOUR. Oh! what a *satisfaction* will thou have in seeing the **JESUS**, who underwent and went thorough such amazing Things for us, in the Days of His *Humiliation*; but having *Humbled Himself to the Death of the Cross*, is now *Highly Exalted*,
wi.b

with a Name above every Name ! In seeing the JESUS, who sits on the Throne of GOD, and has no Numbers of His Armies, and with His Rays Enlightens further than those of the Sun, so that in the whole Circuit thro' the Heaven, there is nothing hid from the Heat thereof ; and His Voice is powerful and full of Majesty ! In seeing the JESUS, in whom there so dwells the Fullness of the Godhead Personally, that in seeing of Him, thou shalt see GOD, and GOD will thro' Him Shine down upon thee, and show thee His Glories.

KNOWLEDGE is the Food, the Feast, the Satisfaction of the Mind. But all Knowledge of any Value, lies in the discoveries of GOD unto the Mind. A Glorious CHRIST Illuminating of thy Mind in the Heavenly World, will make the discoveries of GOD unto thee. But the Knowledge of GOD will be Eternally Progressive. T'wil be impossible for a Finite Being to take in all at Once. Nothing less than Eternity can take in all that is to be found in an Infinite GOD. Thy Knowledge of GOD will ever be proceeding with New and Fresh discoveries. By what means, besides a more immediate Irradiation, the Discoveries of GOD will then be carried on ; 'tis as yet unknown unto us. What will be the Intuition of GOD, what will be the Revelation from GOD, who can say ? That it will be very satisfying, This we may say. Doubtless, thy SAVIOUR will show thee Successively, all the Works of GOD ; and with a Progressive Knowledge

Knowledge of the Creation, the Discoveries of GOD will be Successively in a Wondrous and Endless Variety, brought unto thee. Yea, if He do but open *Himself* unto thee, in *Him* thou shalt see them all : For the *Idea's* of all are Originally in *Him* ; and in *Him* there is, *The Beginning of the Creation of GOD*. Thy SAVIOUR may likewise lead thee unto GOD, and give thee innumerable Discoveries of GOD, by the *Conferences*, which thou shalt have with the *innumerable Company of Angels*, and the *Spirits of Just Men made Perfect*, in the *City of the Living GOD*. By thy *Conferences* with the *Angels*, and with thy *Brethren*, the *Patriarchs*, and the *Prophets*, and all the *Witnesses*, and *Followers* of GOD, He may inform thee of things the *Knowledge* whereof will be very *satisfying* to thee ; and thou shalt therein have still more Discoveries of GOD. The Works of *Providence*, will be Reported and Unfolded unto thee. Thou shalt hear with *satisfaction*, how GOD has dealt with His *Whole Church*, and with every *Member* in Particular ; and what was the series and meaning of His Dealings with *Thyself* ; And Oh ! how many *dark things* in the Dispensations of GOD unto us, will be then unriddled ! Yea, what has been done in *Other Worlds*, may then also be Related. And Oh ! the *Pleasure* that will then be taken, in so seeking out the *Great Works of the Lord*, and seeing of *Him* in all !

BUT then, to Consummate thy *satisfaction*,
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the Knowledge of GOD, will convey the Image of GOD unto thee; and by *seeing* of Him, thou shalt be *made like* unto Him. As we read, *Blessed are the Pure in Heart, for they shall see GOD.* So, by *seeing* of GOD, thou shalt be *Blessed* with a *Pure Heart*; an *Heart* that shall be wholly for GOD; and have nothing but the *Love of GOD* Reigning in it. Thou shalt be Disposed and Governed with the *Love of GOD*; Thou shalt be brought Near to GOD, yea, marvellously *United* unto Him; GOD shall become *All in all* unto thee; Thou shalt be *Filled with all the Fulness of GOD*; A piece of Gold glowing in the Fire, not more filled with the Fire. GOD will Penetrate thee; GOD will Replenish thee; GOD will Possess thee, and Swallow thee up; and Communicate of Himself unto thee, with Overwhelming Discoveries of His Love, and a Satisfaction surpassing all imagination.

We are sure, that we shall see such Things as these in the *Heavenly World*.

III. BUT, Oh! you that Look for such Things as these, Go on to affect your selves with the Addition that shall be made unto your Blessedness, at the Coming of the Day of GOD, which you are Looking for, and Hastning of. One thing in which GOD will show Wonders to you, at the coming on of that Blessed Hope, the Appearing of our Great GOD and Saviour JESUS CHRIST, will be a Rising from the Dead. O Children of GOD, and of
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the Resurrection, Come and hearken, to what is well worthy to be called, as it has been, *The Consolation*. You shall see such a Thing as that; Rom. VIII. 23. *The Redemption of our Body*. With your *Bodies Redeemed from the power of the Grave*, you shall then enter more fully into the *Patrimony*, whereto you are *Born of GOD*. The *Second Birth* of a *Resurrection* shall be passed through; and so you shall yet more fully partake in the *Kingdom of GOD*. Our SAVIOUR Himself, after His being a little while in the *Hades of separate Spirits*, resumed His *Body*; And as an Indication of His being able to demand His People from thence whenever He shall please, He brought with Him at His *Resurrection* several of the *Dead Saints*, and carried them with Him into the *Holy City*. O Faithful Disciple of a Mighty SAVIOUR; Thou mayst hold thy *Flesh* fast in the *Teeth* of thy *Faith*; and tho' the Lord *slay* thee, yet mayst thou *Trust* in Him; That after thou hast *waited the days of thy Appointed Time*, a *Change* will come; wherein GOD will have a *desire to the Work of His Hands*, and thy *Revived Body* shall *answer* to His Call, *Here am I!* Our Advocate having *shewn* before GOD *on the behalf of Defective Man*, His own unexceptionable *Rectitude*, we shall be *delivered from the Pit*, into which our *Bodies go down*; *Deliver'd*, because of the *Ransome* which GOD has found for us. Then shall we *Return to the Days of an Eternal Youth*, and we shall *see the Face of*
GOD

GOD with Joy. Our Bodies, which now are an Habitation of GOD, through the Spirit, that Holy Spirit will one Day fetch them out of their Ashes; rear them up out of the Ruins into which they are fallen. So has the LORD, who is the Resurrection and the Life, assured us. But when the Bodies, which dwelt in the Dust, shall Awake & Sing, what will be the Qualities of those Bodies? Truly, Not such as we are now confined unto. No, but 1 Cor. XV. 42. Raised in Incorruption. They will be Incorruptible Bodies: Not yielding to any Decays; Always Healthy; Always Lively; Not wanting such Proprs, as they are now continually craving for. Their Agility will be, how Notable! What if able to hold pace with the Winged Seraphim in their Motions? In the Service then to be done, it shall not be lamented, *The Spirit is Willing, but the Flesh is Weak*. Their Beauty, and their Brighneß will transcend that of the Stars; Fashioned like unto the Body of our SAVIOUR, which out-shines the Noon-Day Glory; Bodies fit for the Business of the Heavenly World.

BUT then, the Blessed GOD will go on to show Wonders unto His Raised Ones, in the Employments that shall be assigned unto them. It is among the Songs of the Redeemed, Rev. V. 10. *Thou hast made us unto our GOD, Kings and Priests, and we shall Reign over the Earth*. Our LORD will make His Raised Ones, to be the Teachers and the Rulers of
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the Nations, while the Long, Long, Long, Day of Judgment shall be going on. Great Things will be done by the Raised Ones, at the Time which we are bidden to Pray for, when the Kingdom of GOD shall come, wherein His Will shall be done on Earth as it is in Heaven. The Inhabitants of the New Heavens will have great Things to do among the Inhabitants of the New Earth, wherein there shall dwell Righteousness. They who shine like the Stars will turn many to Righteousness; and these Overcomers will have Power over Nations.

BUT then, what or when will be the End of these Wonders? Truly they will never come to an End. But we are taught, 1 Thes. IV. 18. Being in the Clouds, with the Lord in the Air, we shall be forever with the Lord. Oh! the glad Heart which that Good Word, FOREVER, may give unto us! Eternity, Eternity, Eternity; What a Finishing Stroke will this be to our Felicity! 'Twill be a Life Eternal. And, The GOD of all Grace has called me unto an Eternal Glory. We shall receive Crowns that will never fade away; and be led unto Fountains of Living Water, that will never be dried up. We shall be still supplied with New Songs after Millions of Millions of Millions of Ages. Oh! Let not these Consolations of GOD be small unto us! It will be a Conversation in Heaven, to be often Comforting your selves and one another with such words as these?

IV. *LIVING by the Faith of the SON of GOD,*
 Live in a *Sense* of His having *Loved you*; yea,
 and in a *Sense* of His *Love* to you in all His
 Dealings with you. In the *Heavenly World*,
 they hear that *Joyful Sound* from the Mouth
 of GOD their SAVIOUR, *I have Loved thee*
with an Everlasting Love; and they always
Walk in the Light of His Countenance.

CHRISTIANS, There is Nothing that will
 bring you so near to *Heaven*, or help you to
 lead such an *Heavenly Life*, as to keep alive
 a *Comfortable Perswasion* of This, That GOD
 your SAVIOUR has *Loved you*, and still does
 in *Love* to your *Soul*, all that He does about
 you. 'Tis prescribed; Jude 21. *Keep your*
Selves in the Love of GOD, Looking for the
Mercy of our Lord Jesus Christ unto Eternal Life.
 One Great Cause of Christianity running so
 low among the Professors of it, and of our
Conversation being so little in *Heaven*, may be
 This; We seem to think, that we can't please
 the Blessed GOD more, than by always Doubt-
 ing of His *Love* unto us; and that it is a Ne-
 cessary and an Acceptable Compliment unto
 our SAVIOUR, to question our *Kind Re-*
ception with Him, and suspect His *Veracity*
 in that Word, *Him that Comes unto me, I will*
in no Wise Cast out. Whereas we shall find,
 that nothing will so Contribute to a *Conver-*
sation in Heaven, or have such a Tendency to
 raise us unto the highest Pitch of Sanctity, as to
 entertain a *Comfortable Perswasion*, that GOD
 our SAVIOUR has *Loved us*, and is pursuing
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the Purposes of His Love, in all that He does unto us. 'Tis the very Air of Heaven, to be continually saying, *Unto Him who has Loved us, and Washed us from our Sins in His own Blood, be Glory and Dominion for ever and ever.*

Wherefore, be advised ;

YOU should, first, Abound in those Acts of PIETY, from which you may infallibly know, and even *Feel* the Love of GOD your SAVIOUR gone forth unto you. This is most certain ; 1 John IV. 19. *We Love Him, because He first Loved us.* Come then ; Try to say it unto your SAVIOUR, Lord, *Thou Knowest all Things ; Thou Knowest that I Love Thee.* If you Delight in Obeying the Commandments, or in Promoting the Interests of your SAVIOUR, you may say so ; yea, if you can heartily say, *O My SAVIOUR, I desire, I desire to Love thee.* Make choice of your SAVIOUR for your Portion, Trembling to be put off with a Portion in this Life. You are then sure, That your SAVIOUR has fixed His Choice and His Love upon you. Put yourselves under the Charge of your SAVIOUR. You are then sure, That your SAVIOUR has taken you into His Charge, and so into His Love. Give yourselves to Him, and then you may dare to say, *He has Loved me, and given Himself for me.* Be Desirous to Live unto your SAVIOUR, and have Him for your Life. Then you are sure, That He has Loved you, and has Died for you. When He *knocks at the Door* of your Hearts, *Open your Hearts unto Him, and Heartily Wish, Qb ! that*

I may have my SAVIOUR always Dwelling and Ruling in me! You may then be sure, that you have a Room in His Heart, and in His Love. Soul, Thy SAVIOUR makes unto thee a Proposal of an *Espousal* unto Himself: He proposes it unto thee, Soul, *Shall I make thee my own, and Feed thee, and Cloath thee, and Lead thee, and Shield thee, and bring thee to my Fathers House, and Rejoyce forever in my Love unto thee?* Conquered by this Unparalleld Grace, reply to Him; O my SAVIOUR, *make me Willing; Thou hast made me Willing to be Thine!* Thou art now *Espoused* to Him; and art thou not now sure of being Beloved by Him? Yes, Notwithstanding all thy Black Unworthiness, His Term for thee, is, *The dearly Beloved of my Soul.*

YEA, I will venture to say this unto you; You may Venture to admit the *Comfortable Perswasion* of your own Share in the Love of GOD your SAVIOUR, if you have but *this* to Qualify you; If you do it upon *this Intention*, That you may with a more *Enlarged Heart* run the *Way of His Commandments*. You read, 1 Joh. II. 21. *Ye know, that no Lye is of the Truth.* What is the *Truth*? 'Tis the *Way of Godliness*, wherein Fallen Man is Truly brought home unto GOD. Now there is no *Use*, neither is there any *Need* of a *Lye*, to serve such a *Way of Godliness*: A *Lye* would not bring us to Walk in such a *Way of Truth*. If the *Comfortable Perswasion* of this, My SAVIOUR has Loved me, makes you to improve in all *Godliness*,

This will be a Sign, that it is not a Lye. It is True, inasmuch as it upholds your Goings in the Way of Truth. Concerning the Children of GOD, who have — Oh ! What manner of Love bestow'd upon them ! — We read, When GOD shall Appear they shall be like Him ; and every One that has this Hope in Him, does Purify Himself. Soul, Dost thou long to be Purified ? Then thou mayst encourage thyself in the Hope, that will Purify thee ; Even in the Hope that the Love of GOD will own thee among His Beloved Children. And what should hinder thee now from this Issue of the matter ? I will Embrace, I will Cherish, a Comfortable Perswasion, that my SAVIOUR has Loved me ; because that I shall find the Life of my Hand in it, and it will gloriously Enliven me to do what my Hand finds to do, that I may Glorify GOD.

WHEREFORE, Finally ; Dearly Beloved, Let this be the Way of Living with you, and the way of Walking in Love.

WHEN any Ill Thing is press'd upon you Repel it, Reject it, Refuse it, with such an Indignation as this ; No, My SAVIOUR has Loved me ; And shall One whom He Loves, do so Vile a Thing ? Or shall I make Him such a Base Requital of His Love ?

WHATEVER Enjoyment is Conferred upon you ; Think, Because my SAVIOUR has Loved me, therefore He has so Blessed me. And now Oh ! What shall I do, that out of this Blessing He may have Revenucs of Praise unto Him ?

WHEN you are brought into any Station Think

Think, *The Love of my SAVIOUR has caused me to become thus Related. What shall I do, that I may Acquit myself as He would have me to do in this Relation?*

WHEN you are put upon the doing of any Service; Think, *The Love of my SAVIOUR has given me this Opportunity to Do Good. How shall I now please Him, with Doing all the Good that can be done?*

YEA, Whatever Affliction befalls you; Think, *Because my SAVIOUR Loves me, therefore does He thus Rebuke and Chasten me. His Aim is to make me more Prayerful, and more Watchful, and more Fruitful, and more Weaned from Earth, and more fit for Heaven. Oh! What an Aim of Love! But what shall I do, to bring forth the peaceable Fruits of Righteousness, at which His Love aims in all! Soul, Fall in with the Aim, and thou mayst be sure of the Love.*

YEA, On all these Occasions, we may not hesitate at all about the Love of our SAVIOUR to us in them, if we are but hearty in making such Inferences, as the Love would Lead unto.

NOW, is it not a very Heaven to have the Love of GOD our SAVIOUR always making Holy Impressions upon us!

ACCORDINGLY, Syrs, You will most certainly find it so, That a Comfortable Persuasion of your Share in the Love of GOD your SAVIOUR, will do more than any thing under Heaven, to raise you unto the Highest Pitch of PIETY, and of an Heavenly Conversation. **O Powerful Attractive of all PIETY! — My**

SAVIOUR has loved me! Nothing will Change, Nothing will Charm, an Heart like to this! No *Motive* to be Compared unto it. It is the Motto of the **PIETY** that has the very Quintessence of *Heaven* in it; 2 Cor. V. 14. The **Love** of **CHRIST** *Constraineth us*. This *Comfortable Perswasion*, That **CHRIST** has Loved you as *His own*, and will do it *unto the End*, Oh! how much will it *Constrain* you, to Love your **SAVIOUR**, and to do, all that such a **Love** would call for! Verily, It will make you with a *Grateful Ingenuity*, to stand perfect in the whole Will of **GOD**. Yea, It will keep *Heaven* always Open before you.

V. **SOME** that have Died in Faith, have in their Dying Moments had such a Sight of the *Heavenly World*, and **GOD** has allowed them to utter so much of what they have seen, that our Thoughts of *Heaven* may be somewhat Assisted by Pondering on the Sayings in our Hearts. I remember that of some Things that stood Very Near to the most Holy Place, and at the very Entrance of it, the Apostle did not scruple to say, Heb. IX. 4. The most Holy Place had them; They were in it. I will not now bring your Food from far, or treat you with Foreign Examples; But I will inform you of several Examples among ourselves, wherein **GOD** our **SAVIOUR** has allowed and employed some Devout Souls that have stood in the very Entrance of the *Heavenly World*, from thence to declare unto us, a little

of what they Observed there. From a brief Collection of such Things, made with a most unrepachable Fidelity, I will now treat you with a few Passages, of Things that Persons on the Confines of the *Heavenly World* have obtained Liberty to declare unto us.

ONE who for Fifty Years had led a very Wicked Life, became a very Remarkable Penitent before He Died. After a Sickness of many Weeks, he [WILKINS, at last became Speechless and of Salem-Village.] Senseless, for many Hours, and the Standers by apprehended the last Gasps to be over with him. After this, to their Amazement, he recovered so far that he sprang up in his Bed, and spread his Arms abroad, and gave a Shout; *O my Friends, I hear Heaven ringing all over with this; A Great and an Old Sinner coming to Heaven. Behold in my Fathers House there are many Mansions. If it had not been so, my Saviour would not have said it. But He is gone to prepare a Place for me. Oh! the Riches of Free Grace! Oh! Glorify Free Grace forevermore!* — So he immediately lay down, and gave up the Ghost.

ONE in this Neighbourhood, who had been a Seafaring Man, in a long Sickness became able to say, One [Mr. THOMAS BARKER.] Minutes Communion with a Love-ly JESUS, had been better, and sweeter to him, than all the Enjoyments of this World. At length, returning out of a Trance, he uttered surprizing Things about the *Heavenly*

venly World; adding, If whole Mountains of Gold were offered me, and all the Glory of this World, were it a Thousand times greater than it is, it would not hire me to stay One Minute out of that Heavenly Glory, — Ob! if People did but know the Glory, they would think much of no pains to make sure of an Interest in it. Ob! 'Tis nothing to Dye! I would freely Dye ten Deaths this Day, to come at the Glory to which I am a going. After the Anhelations of a few Days more to get up unto it, he went up unto it.

ONE in this Neighbourhood, who was a Young Man of Exemplary Piety, [Mr. J. Good- and Honesty, and Industry, had WIN.] yet a Fear of Death always much distressing of him, at the least Symptom of any Illness on him. Nevertheless finding himself somewhat Indisposed, before he took his Bed, he told his Friends, That a Pleasant Voice had audibly spoke it to him, that he should Dye that Day Se'nnight. The Fear of Death was now all over with him! he wished for it, he long'd for it. He said, That if we knew so much of a Glorious CHRIST, and of the Heavenly World, as he did, we should not wonder at him. He kept expressing a most Flaming and Eager Desire to leave this World; and a Dread of Coming back into it: and after a Gentle Illness on him, on the Day foretold, he went away Triumphant to the World he hoped for.

A Young Woman, Expiring of a Consump-
tion, had lain *Speechless* for
several Days ; and at length [Mrs. FRO-
after Convulsions lay for some *THINGAM.*]
while, without Breath or Pulse,
or the usual signs of Life. She Returned, and
Revived, and with a Lively *Speech* told the
People, that she had been in *Heaven*, and
should by'nd by go thither again, without
coming back any more. She said, *Oh ! The
Glory of the Place ; 'tis Inexpressible ! Inexpressi-
ble !* She pitied them that were to stay here,
which all the poor *Glory* of this World would
not hire her to do. Her Exclamations were ;
*Oh ! Heaven ! 'Tis a Glorious Place. I cannot
Express the Glory of it. My Joy, my Joy, 'tis
inexpressible. Oh ! Seek an Interest in the
CHRIST, who alone can bring you thither !*
Then calling for a Cup of Cold Water, she
added, *I will now go to the Fountain of Living
Water.* And so she Dyed.

A Young Gentlewoman, who had been one
of uncommon Devotions, but
One all her Life kept in Bon- [Mrs. JERUSHA
dage by the Fear of Death, and OLIVER.]
indeed of a very *Timorous*
Constitution ; At Length finding that the
Time of her Death was coming on, she said, *What
a strange thing is here ! When I was in Health,
Death was a Terror to me. But now I know I
shall dye, I am not at all afraid of it. This is
a wonderful Work of GOD. I know that I am
going to CHRIST, and shall quickly be with an
Innumerable*

Innumerable Company of Angels, and with the Spirits of the Righteous. I see things that are unutterable. Oh! The Glory of Heaven! Oh! The Glory of Heaven! I see a Glory which cannot be Expressed; Persons and Matters, which I want a Language to declare what they are! She continued her Ovarions over the Last Enemy; and Expired with saying, I am in Distress to be gone.

A Young Gentlewoman, after a short Life of Early, and Substantial and
[Mrs. KATHA- Retired Religion, as her Death
RIN MATHER.] drew near, could say, I am going to a Glorious World; but I have been times without Number already there. She said, The Serpent may hiss, but He cannot hurt; my Great and my Dear SAVIOUR has taken away the Sting. She said, I have now left no Will of my own. But, Oh! the Peace and Joy which I find in the Extinction of it! She said, I feel an astonishing Fulfilment of that Word, If GOD give Quiet, who can cause Trouble? Nothing on Earth, Nothing in Hell, can cause Trouble to me, while I feel Heaven in me. She said, Strong as Death, is my Love unto thee, O my SAVIOUR; I am willing to go thro' any Death unto thee. At last she said, I have received that Advice, THIS NIGHT THOU SHALT BE WITH ME IN PARADISE. It proved so; and her Last Words were, My Soul is in perfect Ease.

A Young Gentlewoman, of a most Vertuous Character, but Exceeding Fearful of Death, and one who was [Mrs. SARAH BROWN.] noted for Tears in a great measure given unto her; While she was yet well, sitting alone in a Dark Room, and Weeping there, she saw a Light strike in, and heard a Voice that said, Be of Good Comfort; Thou art going to have all Tears wiped from thine Eyes; Thou shalt never weep any more. She never did shed One Tear after it; but in a few Days after, she died with such a Conquest over the King of Terrors, as is not ordinary.

A Very Gracious Women, affirmed it with some Circumstances that rendred it very Credible, That several Shining Persons told her, That on that Day Six Weeks, they would come for her, and fetch her away with a Glorious Equipage. In a most Heavenly Manner she kept Praying, and Waiting, and Longing to see the Long Six Weeks expired; and Precisely at the Time, she died.

I could go on, with more Accounts of the Views and Joys, which have been granted into Souls just Entering into the Paradise of GOD. But it may be, those that I have already mentioned may be Derided and Censured by the Epicureans that prevail among us. However Wisdom will be Justified by the Children of it.

MY Brethren, Such Things as these may a little help your Contemplation of the Heavenly World. I believe our SAVIOUR has Ordered them, that they may do so. But after all, *How little a Portion is heard of it!*

A Conversation in Heaven will bring you thither. And Then you will know such Things as will be till Then, *Unutterable.*

F I N I S.

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